



The Living Church

VOL. XXVIII.

MILWAUKEE AND CHICAGO, JANUARY 3, 1903.

No. 10.

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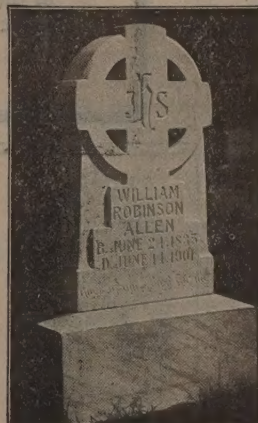
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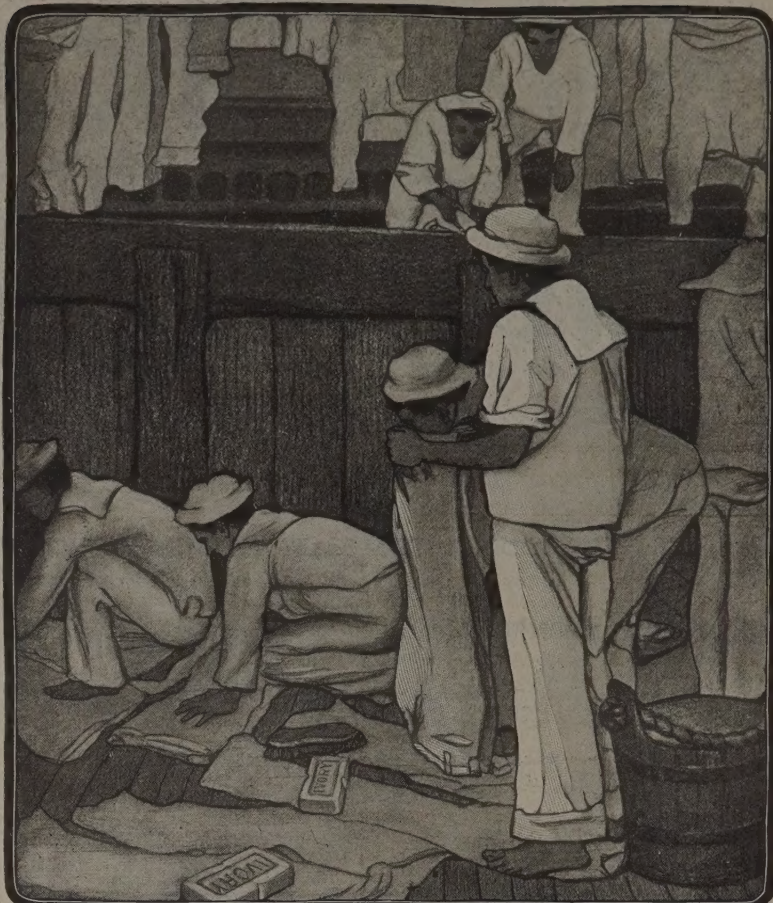
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Editorials and Comments.

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With which are united "*The American Churchman*,"
and "*Catholic Champion*."

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PRINCIPAL CONTENTS.

EDITORIALS	331
Epiphany—The State of the Church—The Late Archbishop of Canterbury—The Missionary Mass Meeting in Chicago—The Methodist Twentieth Century Fund.	
THE PARISH QUESTION BOX. Rev. Chas. Fiske	335
DEATH OF THE ARCHBISHOP OF CANTERBURY. [Illustrated]	335
ENGLISH HAPPENINGS. London Letter	336
BISHOP OF ST. ALBANS DEAD	337
NEW YORK LETTER	338
MISSIONS, THE LIFE OF CHRISTIANITY. The Bishop of Tennessee	339
PAPERS FOR LAY WORKERS. Suggestion versus Reproof. Mary J. Shepperson	340
HELPS ON THE SUNDAY SCHOOL LESSONS. Rev. E. E. Lofstrom	341
CORRESPONDENCE:	342
Who Shall be Admitted to Holy Communion? (Warren Randolph Yeakel)—Vote by Orders (George P. Metcalf)—Is it an Adequate Memorial? (Rev. Wm. R. McKim)—A Lay Ministry (Rev. Francis Washburn)—Two Matters (Rev. H. G. England)—The Mexican Episcopal Church (Henry D. Law).	
FRIENDSHIP BETWEEN MEMBER AND ASSOCIATE OF THE G. F. S. Margaret H. Hess	344
LITERARY	345
IDEALS. [Poetry.] Rev. Wm. Walter Smith, M.A., M.D.	346
EPIPHANY. [Poetry.] William Edgar Enman	347
PARAGRAPHS. Rev. Cyrus Mendenhall	347
GLENGARRY SCHOOL DAYS. XVI. Ralph Connor	348
THE FAMILY FIRESIDE	349
PERSONAL MENTION, ETC.	351
THE CHURCH AT WORK [Illustrated]	352
Arrangements for Dr. Griswold's Consecration—Missionary Mass Meeting in Chicago—Centennial of St. Peter's Church, Baltimore.	
MUSIC. G. Edward Stubbs, M.A.	359

THE star which beckoned the Gentile kings toward the Babe of Bethlehem, was the advance beam shed by the Cross. "I, if I be lifted up, will draw all men unto Me." And here, before the Lifting Up of Himself He uplifts the world by drawing Jewish shepherds by an angelic message, and Gentile kings by a star.

But mark the difference between the early and the later drawings. Nothing but an angel from heaven could have aroused the shepherds from their apathy and brought them to the Manger-bed; nothing less than a visibly traveling star was sufficient to lead the Wise Men of the East upon their joyous quest.

How ponderous was the machinery which drew men to the Infant Jesus! But no sooner had the shadow of the Cross fallen upon the earth, than its powers of attraction were manifested. The westward declining sun threw the shadow upon the malefactor to the right, and he became the penitent thief. It approached the disciple John, and the Blessed Virgin became his foster-mother. It falls upon mankind down the ages, and mankind responds, each after his kind, and every man in his own order.

But, and here is the pith of the Epiphany message; there is always given whatever is needed. If nought but an angel will suffice to do God's service on earth, an angel is sent. They are His messengers, to do His will.

But the Church is God's great Messenger on earth, and her Bishops, her clergy and people, are His deputy messengers, to preach to them that are afar and them that are near, the gospel of the incarnate Lord, the dying Lord, and the risen Lord. The Church to-day fulfils that work, which first His angels and the morning star were sent to perform.

That, then, is our high prerogative as Churchmen—to be as the angels of God who sang the glorious news to the shepherds; to be as the morning star which drew the Eastern sages to His throne. We call it duty; but it is an infinite lifting up of humanity to do the work more fit for those pure beings who excel in strength.

THE STATE OF THE CHURCH.

THE publication of a new issue of *The Living Church Annual*, no less than the close of a year, and entrance upon A. D. 1903, suggest the propriety of reviewing the progress of the Church during the year past, and its present condition at the end of it.

To begin with, the year has been marked by great prosperity in the state of the nation. The financial condition of the world seems, on the surface, never to have been more satisfactory. We say on the surface, for the close student may detect much that does not altogether bear out the first impression. The cost of living has increased, more largely, perhaps, than in any previous year in which there has been neither war, famine or scarcity, or other catastrophe. Between the large increase in the cost of production, due to increased wages and increased cost of raw materials, and the large increase in the cost of living, the very prosperity of the country has made it a hard year for those whose income was not correspondingly increased; and there are many such people.

Let it be admitted, then, that the general condition of

prosperity which we find in the country at large does not necessarily involve the relative prosperity of the individual. The laboring class are better paid, the army of the unemployed is reduced to the number who will not work or are incapacitated for working. But the great middle class, and the army of those who are classed neither as artisans nor as men of wealth, are rather victims of prosperity than sharers in it. Social problems seem rather to have changed front than to have found solution.

All this has a very real bearing on the condition of the Church. It is always difficult to tell whether prosperity or tribulation is a greater incentive to Church growth. The former would seem to give greater opportunities, for more money at the disposal of the Church means more churches opened, more services, more workers, larger means for bringing men into touch with the Church. But it also means more worldliness, less desire for religion, less dependence upon divine help. Financial stringency curtails the work of the Church and brings suffering among those of the clergy who are thrown out of work. But it also means a more general turning toward God.

Even in finances it does not appear that general prosperity necessarily implies greater prosperity of the Church. The figures published in the almanac of 1895, which covered the year of the panic of 1893-94, showed that 595,886 communicants contributed through the Church an average of \$20.76 each. According to the *Annual* for 1903, 765,556 communicants averaged last year only \$19.83 *per capita*. The Church, it is clear, has not had its share in the general prosperity of the year past. People have given less than they gave in the panic year.

Neither do the tables of statistics for the past year show our spiritual condition to have advanced as rapidly as might have been expected. The number of communicants reported is a gain of only 2 per cent on the figures of a year ago, where 4 per cent was gained in the year preceding. It is to be said, however, that the latter was an unusually large percentage of growth. The ratio of growth has been largest in the following Dioceses and Missionary Districts:

- Eighteen per cent in Boise.
- Seventeen per cent in Oklahoma.
- Eleven per cent in Arkansas and New Hampshire.
- Nine per cent in New Mexico.
- Seven per cent in Chicago and Southern Ohio.
- Six per cent in California, Indianapolis, Maine, South Carolina, Western Michigan, Asheville, and Laramie.
- Five per cent in Central Pennsylvania, Dallas, Fond du Lac, Los Angeles, Maryland, Michigan City, Milwaukee, Sacramento, and Southern Florida.

It would be interesting if it could be discovered what are the reasons why these 23 Dioceses and Missionary Districts, which seem generally to be scattered at random in all sections, should show a ratio of increase so largely in excess of that of the country at large. In only two instances do we find that more than two of these Dioceses are contiguous. One is the compact middle-Western group consisting of Fond du Lac, Milwaukee, Chicago, Western Michigan, Michigan City, Indianapolis, and Southern Ohio, which presents the area of greatest gain, and, indeed, the only instance in the country of exceptional gain except where it seems to be sporadic and local. The same section showed the largest ratio of increase also last year. Yet never were conditions of immigration so unfavorable to the growth of the Church in the Middle West as during the years just past. The second instance is a Southwestern area comprising Arkansas, Oklahoma, Dallas, and New Mexico; though the "magnificent distances" and wide difference between conditions in these missionary fields make it seem improbable that their greater growth can be due to a common cause. There is, naturally, always a larger percentage of growth in new fields, where the unit is small, than in older and more permanently settled States.

In the case of the two missions at the head of the list—Boise and Oklahoma—increases of population must of course be large factors, and the conditions are exceptional. Following down the line, Arkansas has never had such a vigorous missionary campaign as that of the past few years, and it has been sustained financially in that campaign by general missionary funds far more largely than the Board of Managers have felt able to assist others of the older Dioceses—a striking example of how much more could be done in older fields if more money might be had to do it with. The relation between money and results cannot be overlooked; though in the activity of the missionary campaign, the results may not be attributed solely to money.

New Hampshire has probably added many names as a result of the taking of a voluntary religious census, which, impracticable except in the smaller states, has been of incalculable value in showing where work is most needed and most timely. It was a most successful missionary undertaking.

It is to be observed, that with the one exception of Chicago, the Dioceses containing the large cities of the land are not included in these instances of greatest growth. In spite of the constant trend of population to the cities, in spite of our admirable parochial and other facilities for city work, the growth of the Church appears, year after year, to be in the country districts, and in the cities generally we barely hold our own. Chicago, as noted, is an exception; but in the Diocese of New York our gain is only one per cent, in Long Island less than a third of one per cent, and in the Diocese of Pennsylvania there is actually recorded a loss of eight per cent. The latter is probably due to some explainable cause, such, perhaps, as wholesale revision of lists, which has produced apparent losses in Minnesota, Quincy, and a number of other Dioceses; though in the case of Pennsylvania the editor was unable to ascertain the cause. Even in California, Milwaukee, and Indianapolis—Dioceses each containing both a large secondary city and also a large rural section—it is the country growth that has put those Dioceses into the honor list, and not the growth in their see cities. Whether the same is true of Maryland, we cannot say.

How to account for this fact of our comparative failure in the cities, where, it would seem, we have most in our favor, we have our strongest men and our strongest organizations, is a problem that might well receive more serious attention. On the one hand it is quite true that the hordes of central and south European immigrants which pour into our cities are the most difficult of all people to attract to the Church; but on the other hand, every rector of a parish in our smaller communities, particularly in the West, knows that there is constant decimation of his own parishioners by reason of their removal to the large cities. It is difficult to avoid the conclusion that there is a large leakage involved in that movement from country to city; and it is a leakage for which both the country and the city clergy are responsible. The former ought never to lose touch with their removing parishioners until they know that the letter of transfer, required by the canon, is not only issued, but presented and accepted. The abuse of the canon by which those letters are sometimes couched in general terms, transferring communicants to no parish in particular, cannot be too severely condemned; and the still more frequent neglect to issue a letter at all, or to interest himself in the future relations of removing parishioners, sometimes suggests the question whether the clergy sufficiently realize their responsibility as *pastors* apart from that as preachers and as ministering priests.

And the city clergy are also responsible by reason of the apathy toward new people, so often and so strangely found. It was a real grievance which one of the rural clergy reported last week in our Correspondence columns, under the heading, "The Paramount Duty of the Clergy." It is true that a large city congregation is a severe tax upon its rector's time, especially where, with only one assistant, or none, he seeks to maintain daily services and to supervise innumerable guilds and parish activities. But it is an essential part of his duty to see that strangers are looked up and made welcome in the church, and that they are, so far as possible, introduced into the working organizations of the parish. We have no sympathy with the people who seek the church only as an introduction to "society." But to bring new-comers into the working guilds is the surest way to enlist their interest in the parish, and to keep them from lapsing into the appalling number of the unchurched. The city rector ought to appreciate the overwhelming loneliness of the newcomer to a city, without friends and without knowledge of city ways. Never would the Church and its influence be so welcome as then; and never, we fear, is it so seldom given.

The city clergy ought not to rest content without facing the problem before them. It is sometimes felt by the country clergy that they are "looked down upon" by their more fortunate brethren who minister to refined and cultured congregations in the cities; but it is these same poorly-paid missionaries in the small towns, villages, and rural districts, that are building up the Church so that, in spite of the cities, she increases in this country at large much in excess of the natural ratio of the increase of population.

And we cannot but think that the surprising gains made in the Diocese of Chicago, in spite of the experience of other

large cities, must be founded on *something* that other cities also might emulate. The growth is not merely a statement of a single year. The almanac of 1902 gave a gain of four per cent, that of 1901 reported her about stationary, but that of 1900 recorded eight per cent gain. From 1893 till 1903 the Diocese of Chicago has increased her communicant list 66 per cent, while New York has gained only 35 per cent and Pennsylvania 31 per cent. It has frequently been noted how successful the present episcopal administration in Chicago has been in restoring harmony to the Diocese after the storm which attended the Cummins schism. It is not always remembered that it has been, as shown by these figures, also preëminently successful as a missionary administration. This proves beyond question, that the *cities can be worked successfully*, if the clergy will work them. Chicago is essentially a missionary city, and a city, as well, where the strength and the true breadth of a definite Churchmanship induces unity and entire harmony between all the clergy and all the parishes.

AND A FURTHER CAUSE for the lessening ratio of increase of the Church is stated in the *Living Church Annual* to be the appalling decrease of infant baptisms. It is shown that, while in the year 1890 there was one infant brought to Baptism for every 10 communicants, there was in 1902 only one for every 16. With 485,921 communicants in the former year, we had 47,051 infant baptisms; with 765,556 communicants reported this year, we have only 46,550 infant baptisms. There is a similar, though not so pronounced, falling off in the number of Sunday School scholars. The highest number of infant baptisms reached in any single year was 51,198 in 1892, when there were 556,140 communicants reported. In each of the years mentioned the actual number of infant baptisms was something in excess of the number reported, for there are always a number of unclassified baptisms; but the ratio from year to year would not be affected.

It is easy to see that here is a glaring blemish on our civilization, and one that must have a very serious effect both upon the Church and upon the nation. The Church is undoubtedly making large gains from other Christian bodies, and if that is an indication of approaching reunion on the basis of the Church, it is a happy note of progress. But with her own ratio of natural growth thus diminished sixty per cent in thirteen years, the seriousness of the problem before us is apparent. It is obviously impossible for us to discuss the matter in all its bearings here; but it is even more obvious that unless the Church can bring her religion to bear upon the solution of the problem, the most serious results must be expected. There is a hesitation on the part of the clergy to face it in their parish work; but it is a matter which bears directly upon the morals of the people, and one therefore which the priest may not evade. Possibly the Bishops, as chief pastors, may see their way at fitting times to deal with it, and would probably be better able to do so than are the parish clergy. Certainly if the Church cannot or will not face a pressing moral problem, to what force in society shall we turn?

THE EDITOR of the *Living Church Annual* concludes his somewhat gloomy resumé of the year's statistics thus:

"On the whole, it cannot be said that the year's table of statistics shows a satisfactory condition of the Church. We shall be wise if we face the condition, and try to discover what may be lacking that can be supplied."

We cannot better close our own consideration, than by echoing the same words.

THE LATE ARCHBISHOP OF CANTERBURY.

THE death of the Archbishop of Canterbury removes one who was thoroughly respected throughout the Anglican Communion. Brusque, firm, determined, he was one who carried the impress of a ruler. Had he been possessed of the ambitions of a Boniface, he would have been a dangerous man in the primatial see of All England. Happily, he was not, and with mistakes, his primacy has yet been one that will cause him to be remembered with honor as one of the greatest of the long line of the successors of St. Augustine.

We need not repeat here what is said elsewhere in the same issue as to his career. We were not among those who took part in the campaign of denunciation of the late Archbishop after he had pronounced the celebrated "Opinions" which divided English Churchmen. The literalism which led him to hold illegal any "ceremony" that was not expressly to be found in

the Book of Common Prayer, was not based on the absurd maxim that "Omission is Prohibition," but on the letter of the Act of Uniformity which establishes the offices of the Book of Common Prayer for all public services, "and none other or otherwise." The cases were not well argued before him by the advocates on behalf of the English Church Union, and the real strength of them was hardly presented to the Archbishops at all. With prejudice against each of the practices, and with a desire to conciliate the turbulent masses, it is not strange that the Archbishops should not have been convinced by the weak arguments and the weaker handling of evidence laid before them. It was a chapter of English Church history that does not reflect the greatest credit upon any of those concerned; and in course of time, probably not very extended, it will be forgotten, alike with many other instances of temporizing in Church history.

But far beyond the importance of those Lambeth Opinions, and eclipsing them totally both for its calm strength and for its timely wisdom, stands the Encyclical in reply to Pope Leo, that introduced the primacy of Dr. Temple. That weighty production will for all time be a classic among English ecclesiastical papers. It was the first direct communication with the episcopate of the whole Catholic Church, apart from those Churches in communion with the Church of England, uttered since the sundering of relations with Western Christendom by the earlier Pope in Dr. Parker's primatial administration; and as the unwarranted action of a Pope of Rome was responsible for the long silence, so the further unwarranted action of his successor was responsible for the silence being broken. The two Archbishops in England approached their brother Bishops throughout the world, with respect to the action of him whom they courteously denominated their "brother Leo." For the magnificent step thus taken jointly with the Archbishop of York in the beginning of his primacy, we can forgive Frederick Temple for mistakes which others shared with him in the later Opinions. And it is not given to many men, even in high position, to enunciate two distinct and epoch-making pronouncements, in an administration of only six years. It is greatly to the credit of the late Primate that he so successfully met the greater issue of the two.

Like all figures in history, he must be gauged by his environment. That the stamp of Erastianism appeared repeatedly on his acts and his utterances, proves simply that he was a typical Nineteenth Century English Churchman. The Twentieth Century type will probably be different. Appealed to as a spiritual father to interpret the Book of Common Prayer, he responded by interpreting an Act of Parliament, and giving it the most Erastian interpretation it would bear. And he seems never to have dreamed that he was not thereby fulfilling the duty laid upon him by the Prayer Book. But it is to be said that those who defended the acts which were brought before him for judgment defended them on grounds almost equally Erastian. He was born probably about two generations too early to be free from that vitiating spirit. That he was not free, proves him only a man of his times. That he rose above that spirit in his Encyclical, proves his greatness. That the like greatness did not characterize his later acts, proves only that he was human. Few men are great all the time. Too few are great at any time. We cannot afford to fail to do justice to Frederick Temple, who rose to the occasion at his greatest test.

Less spiritual than Benson, he would probably have been incapable of pronouncing the Lincoln judgment. Less irenic than Tait in the latter days of that Primate, Temple could hardly have effected the Mackonochie peace. Yet in many ways he was greater than either of these his two immediate predecessors, and easily ranks over all the earlier Archbishops until we come to Laud. There we stop at one, not greatly dissimilar in personal characteristics to Temple, who yet exceeded him in greatness. They were alike in being deficient in personal sympathy, cold but just, inexorable but of marked administrative ability. But Temple lacked the fixedness of purpose, the life-long coherence of policy, the indomitable will to hold the Church up to its spiritual ideal as a national realization of Catholicity, which were Laud's most prominent characteristics. Easily, however, we may pronounce Frederick Temple the greatest Archbishop of Canterbury since the princely head of William Laud was laid on the block. And with equal ease we must pronounce Laud by far the greater of the two.

That God will mercifully cleanse the soul of His servant, cause light perpetual to shine upon him, and give him peace, will be the sincere prayer of all Churchmen of the Anglican rite.

THE Missionary Mass Meeting to be held at the Auditorium in Chicago on next Wednesday evening ought to be and must be the most vigorous and the most virile of any event ever arranged under Church auspices in the Western metropolis. The sight and the sound of the vested mass chorus of all the city choirs will alone be worth a long trip to see and to hear; but that is the least of the reasons for attending.

The Church in the Middle West is no longer an "Infant Industry" crying for protection to the general Board. It is growing more rapidly than the Church is growing in any other section of this country. In both its successes and its failures, it is the product of the missionary zeal of our own fathers. Its traditions are missionary traditions. Its heroes are missionary heroes. It has scarcely ceased to remember the living figures of Chase and Kemper and their noble associates.

And the fact that this gathering at the Auditorium is the result of a laymen's movement—the product of the vigorous Church Club—is the most hopeful sign of all. An intelligent, working lay force is probably the greatest need of the American Church to-day. Virility is essential as a characteristic of Missions. Nowhere is the missionary movement so contemptible as where it is relegated to women and children. God bless these, without whom our work of years past could hardly have been done; but God have mercy on the body of laymen in the Church, who lacked the manhood to do the work that is most fitting for men.

And let Chicago's example be an incentive to lesser cities in the Middle West, and in the regions beyond. Why should not Milwaukee, Minneapolis, St. Paul, Detroit, Louisville, Nashville, Omaha, Indianapolis, Cincinnati, Cleveland, Grand Rapids, Davenport—take up this movement with a like virility, and, working only for Missions—diocesan, national, foreign—resolve that grown men will do men's work, as citizens of the Kingdom of God?

How many of such citizens are ready to say: By the grace of God, so I WILL?"

THE success of our Methodist friends and brethren in completing the raising, within three years, of their Twentieth Century Fund of \$20,000,000 strikes such a note of gladness as should reassure us when the world seems cold to religion, and apathy seems to have seized upon Christian people in general. It is quite right that money contributions should, to some extent, be reckoned a test of the reality of one's religion. Too many other factors are involved for this to be taken alone as a test, but it is certain that where one gives liberally, there is at least deep interest in the cause to which he has given.

The Christian world has too many external difficulties for Churchmen to be able to say that they are not concerned in this success of those who, as an organization, are not of our fold. Such of them as are baptized are, equally with us, members of the Body of Christ, and he is a narrow Churchman whose sympathies do not include them. Our fathers were, at least in part, responsible for the loss of them and their fathers from the fold of the Church, and the spiritual loss which we have sustained from the schism cannot be covered by the mere enumeration of what they also have lost. When we, with them, are in earnest in our desire that we all may again be one, to the extent that we all shall be ready to inquire only what is the will of Christ for us, and to cut off everything in our several bodies that savors of the spirit of sectarianism, then only will the grievous division be healed. We are not blameless in the matter.

In the meantime we present sincere congratulations to our Methodist brothers for this exhibition of the vitality of the personal religion of their members, which is thus shown to the world. It is a hopeful indication, in the presence of much that is disheartening.

IN CONNECTION with Mr. Westcott's *Catholic Principles*, which has aroused so large a measure of interest, the *Southern Churchman*, which finds some details of the volume not altogether satisfactory from its point of view, is yet able to say, and says in admirable language, which is bound to do good:

"Some of his chapters—such, for instance, as 'the Catholic Theory of the Church'—contain most excellent, interesting, and helpful reading. And, in an age of what, with all due respect, we may call 'Protestantism run mad,' it is healthful and helpful to be

reminded that there are fixed and unalterable principles that neither time, taste, nor circumstances can change.

"And again, the author's argument for 'Catholic' as distinguished from 'Roman Catholic' is one we would like to see broadly scattered and widely read. 'Catholic' we are in creed and belief and fact and history, and Catholic long before Protestant, and Protestant only because we were Catholic and because, as Catholic, we were bound to protest against the sectarian accretions of Roman teaching, and we are glad the author has brought out all these matters in such readable form."

IT IS interesting to read in the St. Louis *Globe-Democrat* that at "one of the most prominent and beautiful weddings of the season" at the "First Presbyterian church," one of the bride's attendants; a young lady, "with a wand twined with white satin ribbon and holly, *lighted the candles at the altar.*"

The occasion must have struck Presbyterians with stirring memories of how times change, and we—even when we are Presbyterians—change with them.

IT IS pleasant to hear of bright, happy Christmas services everywhere. The fear of a "green Christmas" seems to have been unfounded over the greater part of the Northern states, and crisp, wintry weather, with snow under foot, presented the ideal background of the day. As usual in late years, the sects, one and all, vied with the historic Catholic bodies in their celebration of the day.

But our many friends who have kindly favored us with accounts of local services, must not feel disappointed when we say that except where there were exceptional occurrences, these cannot be noted in our news columns. From Maine to Oregon, from the Upper Peninsula of Michigan to the Keys of southern Florida, everything that could be done to mark the joyous solemnity of the Christmas services was done. It is obviously impossible, however, to record the detail of it in the several parishes, nor would the mass of these reports be of interest to our readers other than locally. The country has outgrown such reports as news.

With thanks, then, for the many kind Christmas greetings sent to THE LIVING CHURCH by so many who have favored us with the record of their Christmas services, we ask that none will feel hurt at not finding such reports published in our news columns.

ANSWERS TO CORRESPONDENTS.

X. R.—Our opinion, on the facts as stated, is that no further action is required. Sins once forgiven are finally forgiven. If, however, your conscience "requireth further comfort or counsel," you are not restricted to your own rector, but are at liberty to go "to some other Minister of God's Word and open [your] grief."

BUT MORE SERIOUS to the minister's mind—and, alas! to his heart also—is the instability in his congregation, which comes from their lack of loyalty to the Church. While our layman complains of the change of minister from church to church, does he sufficiently consider the unreliability of the laity? Does he take into account the great cheerfulness with which many a man abandons his church, not on so great a temptation as a less anxious life for himself and family, but merely because he wants his fifty dollars a year for theatres, or carriages, or the like, or because he prefers his pipe and paper to pew and pulpit, or because he does not like to get up in the morning, or because he likes the preacher or the choir or the social life of another church better? Does he weigh well that astonishing fact, which has become so common during the past year, that men will abandon a faithful and self-sacrificing pastor, merely because in an election he dared to have a mind of his own—not in the pulpit, but at the ballot box? A strange survival, by the way, of that old persecution for opinion's sake, which still persists, even in people who talk much about the tyranny of old creeds and the lack of manly sincerity in the pulpit. These and other indications of a decay of the sense of responsibility for the welfare of the Church on the part of the laity are in large part to blame for the readiness to change the field of work which is charged upon the clergy. They have to jump from spot to spot in this great morass of lay instability, because the ground shakes beneath them. I challenge denial of this proposition—that, *except in cases of necessity, the layman who abandons his pew is as blameworthy as the minister who abandons his pulpit*; and I add with equal certainty that for every case in which a layman is rightly disgusted at the desertion of a small church for a large one by the minister, there are ten cases in which the minister is saddened by seeing the sacrifices he has made utterly disregarded by those who encouraged him to make them, and who would have blamed him if he had not made them.—Rev. W. H. Lyon (Unitarian).

The Parish Question Box.

ANSWERED BY THE REV. CHARLES FISKE.

[The questions answered in this column have been taken from those found in a parochial question box, where parishioners were asked to drop questions about doctrine, discipline, and worship. They treat, therefore, of subjects which are really inquired about among the members of an average congregation.]

XI.

YOU often speak in your talks on the Holy Communion, of being present whether we expect to receive or not. Is not the service intended only for communicants? And how can I join in the confession, prayer of humble access, or thanksgiving, if I am not going to make my communion?

Yes, you ought to stay for the whole service, even if you are not prepared to make a sacramental communion. Why? (1) Because the Holy Eucharist is the one act of worship ordained by Christ Himself, and therefore the one service above all others at which we ought to be present. He vouchsafes us there a higher presence than we have anywhere else, and so even though one does not communicate, one may remain to worship, to pray for one's self and to plead for others. And, notice: If you stay, remain for that purpose. Use all the time, while the others are receiving, in prayer. Kneel; do not sit; you are in the presence of your Saviour.

(2) The service is not intended merely for communicants. It has always been the custom of the Church to allow what is called non-communicating attendance. The Rev. Dr. Fulton, a most conservative writer, editor of the *Church Standard*, calls attention to the fact that in the early Church there were four classes of penitents: The Mourners, who were not allowed to come even to the ordinary prayers; the Hearers, who might listen to the reading of the Scriptures and to the sermon, but nothing more; the Prostrators, who were permitted to be present at all services except the Holy Communion; and finally the Co-Standers. These latter were allowed to stand instead of being prostrate in public worship (in those days the worshippers stood throughout the entire service), and, what bears on our enquiry, were admitted not only to the common prayers, but also to the celebration of the Holy Communion, though they were not allowed to receive the Holy Gifts; in fact, Dr. Fulton says the Co-Standers were required by the discipline of the Church to be what we call in modern times "non-communicant attendants."

Thus it appears that before penitents were restored to full communion they were not only permitted but required to pass a time during which they were present at the oblation but did not receive the Blessed Sacrament. It requires no proof that persons who were not under discipline were free to do what the Co-Standers were required to do. Nor does it need any argument to show what a great privilege the early Church felt it was to be present at the Eucharist, even without reception, since that was allowed to penitents whose probation was nearly over.

(3) You ask: "How can I join in the confession, prayer of humble access, or thanksgiving, if I am not going to make my communion?"

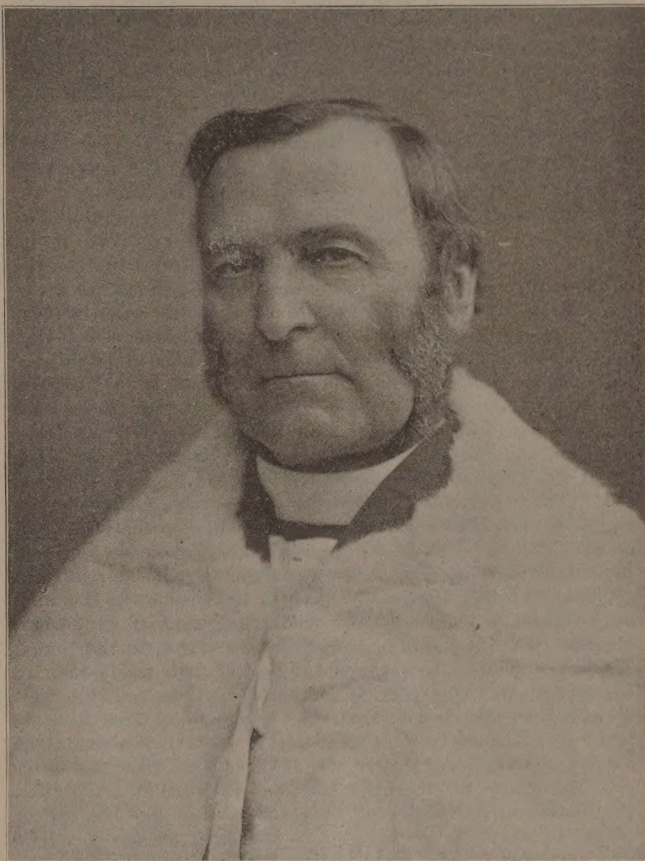
Are you in church only to pray and give thanks for yourself? Surely not. You are praying for all the congregation, and with them. Join in these prayers, then, for them. But do not stop there. You expect to make your communion later, do you not? Then look ahead, and say the confession and prayer of humble access in preparation for that, asking earnestly for sincere repentance and in the very saying of the words of the confession deepening your sense of sin as you look forward to the time when you expect to communicate. In the same way, say the thanksgiving for the gift you received at your last communion, and so renew and quicken your devotion by thanking Christ for His goodness here in His presence.

LITTLE SELF-DENIALS, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptation—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—Dean Farrar.

DEATH OF THE ARCHBISHOP OF CANTERBURY.

ON THE morning of Tuesday, Dec. 23d, the Most Rev. Frederick Temple, D.D., LL.D., Archbishop of Canterbury, passed to his rest. He had been very weak for some months, and at the time of the coronation of King Edward, the Archbishop suffered a collapse which appears to have been the beginning of the end. His last appearance in the House of Lords was that mentioned in the London Letter immediately following, which explains the second collapse which then ensued. His age was 81 years.

The body was taken to the Cathedral of Canterbury, where, on the Saturday following his death, the burial office was read. The function was as simple as could be arranged, in accordance with the known wishes of the late Prelate. The Archbishop of York officiated with the assistance of others of the clergy, while representatives of the King, the Prince of Wales, and the Prime Minister, were present. At many of the Cathedrals of England there were memorial services held simul-



THE LATE ARCHBISHOP OF CANTERBURY.

taneously with the burial office at Canterbury, that at St. Paul's in London being attended by the Lord Mayor and the Sheriffs, as well as by the Foreign Secretary and a representative of the American Embassy.

Dr. Temple was born in Santa Maura, Ionian Islands, Nov. 30, 1821, his father being Major Octavius Temple, sometime Governor of Sierra Leone. The late Primate was graduated at Balliol College, Oxford, as first class in classics and mathematics, and his entire clerical life before consecration to the episcopate was spent in educational work. The last and most important work of that character entrusted to him was the head mastership of Rugby School, which he held from 1858 till 1869. He was one of the group of authors whose works were embodied in the volume *Essays and Reviews*, which created consternation throughout the English Church. It is to be said, however, that Dr. Temple's part in that production was far more conservative than that of several of his colleagues, and that the criticisms, so far as they were directed against him, were little beyond the fact of his being in that company. He worked with Mr. Gladstone in support of the bill for the disestablishment of the Irish Church in 1868, and was active in the support of that statesman at the general election of that year. It was the year following that he was nominated by Mr. Gladstone to the Bishopric of Exeter, and the storm that *Essays and Reviews* had

aroused now broke in full force upon the head of the Bishop-designate, against whose confirmation protests were presented. These protests were, however, overruled, and Dr. Temple was consecrated Bishop of Exeter in Westminster Abbey by the Bishops of London, St. David's, Ely, and Worcester, Dec. 21, 1869. The least trusted, probably, of any of the Bishops of that day, his rise to the Primacy is the more remarkable. As Bishop, he early outlived the distrust which his literary work had aroused, and when he was translated to the See of London in 1885, and to the Archbishopric of Canterbury next year, they were appointments that were generally endorsed by Churchmen of all schools of thought.

Dr. Temple entered upon his Primacy shortly after the promulgation of the Papal decree in condemnation of Anglican Orders. His predecessor, Dr. Benson, together with the Archbishop of York, had conceived the idea of addressing the whole Catholic episcopate in all its sundered parts in relation to the validity of the episcopal orders held by themselves and their associates in the Anglican Communion. After his own elevation, Dr. Temple, in association with the Northern Primate, took up this work which Dr. Benson had proposed, with the result that the magnificent Encyclical of the two Archbishops which so thoroughly and so completely vindicated the sufficiency of Anglican Orders, and which undoubtedly gave to the Anglican Communion a prestige as unquestionably a part of the historic Catholic Church, was issued. This may be said to have been the most momentous work of his primacy, and that which was of the greatest service to the Anglican Communion.

The second event of his Primacy which will be remembered in history, was the reference to him under the proviso of the English Prayer Book found in the prefatory declaration headed "Concerning the Service of the Church," to the effect that where there shall be doubt in regard to the use of the Book of Common Prayer, questions shall be referred to the Bishop of the Diocese, "and if the Bishop of the Diocese be in doubt, then he may send for the resolution thereof to the Archbishop." Questions were raised in several Dioceses and in both Provinces with regard to the legality in the Church of England of the ceremonial use of incense and of processional lights, and the legality of Reservation of the Blessed Sacrament for the use of the sick. The two Archbishops, sitting jointly, received evidence in regard to these matters from experts and others who were summoned, and as result of the deliberations thereupon, set forth their Opinions on these subjects, which Opinions, published afterward to their Dioceses by most of the Bishops in England, were thereupon held to be the official judgment of the several Bishops on those questions, and to be binding upon the clergy. The uproar caused by these Opinions and their publication in the several Dioceses will not soon be forgotten, and it cannot be said that the Archbishops were as happy in this domestic paper as they had been in their earlier pronouncement on the subject of Anglican Orders. It may be said that the latter production was for the most part the work of Father Puller, the distinguished author of *Primitive Saints and the See of Rome*, to whom the preparation of the draft of the encyclical was entrusted by the Archbishops. The work of the late Primate of All England is, however, to be detected in some expressions of the letter, and probably in the perfection of the Latin in which it was couched, and in which his scholarship and long educational experience made him especially qualified. The encyclical, however, is not characterized by the terseness and conciseness which mark the greater part of the Archbishop's own writings and which qualities he carried almost to an extreme.

Dr. Temple was a man whose desire to be just was his most conspicuous characteristic, but who can hardly be said to have been distinguished for kindly traits or sweetness of disposition. He was respected rather than beloved by those who came in contact with him in an official manner. He was one, however, to whom the adjective "great" may be applied in larger degree than perhaps to any of his predecessors, since the martyrdom of Laud. That he died almost in the act of laboring for the Education Bill, which means so much to the English Church and which may be said to be the culmination of his lifetime work in education, is in accordance with what might be assumed to be his wish. His death occurred one day after the sixth anniversary of his entrance upon the Archbishopric of Canterbury and the Primacy of All England, and two days after the thirty-third anniversary of his consecration to the episcopate.

LABOR.

When God set Adam the Garden of Eden a-dressing,
He bequeathed to posterity life's richest blessing.
Los Angeles, Cal.

—LYMAN W. DENTON.

ENGLISH HAPPENINGS.

AS TOLD BY OUR LONDON CORRESPONDENT.

LONDON, Dec. 9, 1902.

THROUGH the intermedial agency, it is alleged, of the Dean of St. Patrick's, Dublin, the nave pulpit of Westminster Abbey has been presented by the Dean and Chapter of Westminster to the new Cathedral of St. Anne, at Belfast; the pulpit having been originally presented to the Abbey in 1862 to commemorate the opening of the nave in 1859 for special services. This pulpit, designed by Field, a mason of Parliament Street, Westminster, from a sketch by Sir Gilbert Scott, and costing £2,000, is made of colored marbles, the figures representing St. Peter, St. Paul, and the four Evangelists; the front enriched with a medallion head of our Lord. The authorities of the Abbey, it is further stated, are substituting for the modern pulpit an old wooden Gothic one, commonly called "Cranmer's Pulpit," which has long been standing merely as a relic in Henry VII's chapel. As to the authenticity of its association with Archbishop Cranmer, the *Deanery Guide to Westminster Abbey* says:

"The old pulpit, with carved scroll panels, dating probably from the Reformation period, has been identified by a doubtful tradition with the one from which Cranmer preached at the Coronation and funeral of Edward VI."

The S. P. G. has received an anonymous donation of £1,000, and three other donations of £500, also in each case anonymous, for the furtherance of its work. It is also announced that Mr. A. A. Low of New York, who recently gave an oil launch to the Society, has ordered a copper bottom to be affixed to the boat, and anything else to be provided that is needed, at his own expense. The Captain who brought the launch over from New York will probably go with it to Sydney to superintend such alterations as are needed in order to fit the boat for service in the waters of the Diocese of New Guinea.

Brahm's *Requiem*, which was substituted last year in Advent for Spohr's *Last Judgment* at St. Paul's, was again sung there, with orchestral accompaniment, on the evening of the 2nd inst. The music was rendered by the choir of the Cathedral, under the direction of Sir George Martin, the organist; Mr. Macpherson, his assistant, presiding at the organ. The members of the orchestra, about 40, in surplices, were stationed in the central aisle of the choir. The *Times*, in its criticism of the *Requiem*, says:

"It is a devotional work, and it makes an especial call, technically, upon the choir and practically none upon the solo voices—though a word is certainly due to the very expressive rendering by a boy of the solo, 'Ye now are sorrowful.' Even those who own a strong sentimental, almost traditional, attachment to Spohr's oratorios must see, surely, that the change from Spohr to Brahm is for the better, notwithstanding the fact of Brahm's music being incomparably less obvious. Its strong, devotional, and entirely untheatrical spirit must carry it on, and now that it has been adopted at St. Paul's Cathedral, no doubt it will come into fairly general use, though its difficulties will restrict the number of its performances and the places where it can be performed."

With reference to the late Bishop of Mississippi, several obituary notices of him have appeared in the Metropolitan Press. The *Times* says he was "one of the best known of the American Episcopate as an orator," while in the *Daily News* mention is made of him as "one of the greatest orators among the American Bishops."

Really the *Pilot* (a weekly review of politics, literature, and learning) has established, one would think, an absolutely unique precedent in the annals of journalism—after a demise of three weeks it has come to life again; and now time may prove, indeed, that to have despatched it out of existence temporarily was unwittingly a most masterly stroke of business policy. Mr. Lathbury, the editor (formerly of the *Guardian*), explains to a newspaper representative that the true worth of the *Pilot* "dawned upon [a great many people] suddenly when it was no longer procurable, and they then discovered that the best way of showing appreciation of a paper is to support it." During the short hiatus in publication hundreds of letters have poured in upon the editor from well-wishers and former subscribers. With many of these letters came offers of financial help, and with one consent the correspondents inquired if it were not possible to make a fresh start. He expressed the opinion that the ready sympathy of private friends of the review and "the warmth of the postmortem eulogies of the Press" would help very materially to send it "forward on the full tide of prosperity." We can ill afford, indeed, to lose the *Pilot*, for it has been a sort of ecclesiastical *Spectator*—not what the latter re-

view is now, but what it was under the editorship of the late Mr. R. H. Hutton.

The Bishop of Rochester asks his clergy to use, amongst other intercessions for December, the following: "For the spirit of counsel and guidance to the Colonial-Secretary [Mr. Chamberlain] and all engaged in the work of pacification and settlements in South Africa."

The Bishopric of Auckland, with which is connected the Primacy of New Zealand, falls by unanimous consent of the Synod of the Diocese to the Rev. M. R. Neligan, vicar of St. Stephen's, Westbourne Park, W. Mr. Neligan, who is an Irishman, is a graduate of Trinity College, Dublin, and was admitted to the Priesthood in 1887. Along with the Rev. Mr. Ellison, vicar of Windsor, he is largely responsible (remarks the *Times*) for the development of the ardent missionary spirit in recent years amongst the Junior Clergy connected with the S. P. G.

To many of us, I dare say, Chota Nagpur is almost as familiar a place-name in India as Calcutta or Delhi, but now it is likely to become more widely known in connection with its new See, the creation of which has just received the King's approval. It is also announced that his Majesty has been further pleased to approve the appointment of the Rev. Eyre Chatterton, B.D., to be the first Bishop of the See. Mr. Chatterton, who is also a Trinity, Dublin, man, was ordained priest in 1888; and in 1891 he went out to Chota Nagpur as Head of the Dublin University Mission. In 1900 he returned to England, and has since been assistant curate at Richmond parish church, Surrey. The creation of the Bishopric of Nagpur brings the Bishoprics of the Calcutta Province up to eleven in number.

The annual meeting of the London Junior Clergy Missionary Association (in connection with the S. P. G.) was recently held in Exeter Hall, Strand, and was, as usual, a crowded and enthusiastic gathering. The Bishop of Rochester presided, and the other speakers were the Bishop of Ripon, Earl Beauchamp, and the Rev. M. B. Furze; the last speaker being described by the chairman as "one of our special commissioners from the front," in allusion to his recent extensive tour in South Africa.

Inasmuch as the *Daily News* has been pleased of its own free will to undertake a "religious census" for London, surely it was antecedently obvious that it was but morally right—no less than conducive to the utility of the proposed enterprise—that the *modus operandi* thereof should be quite unimpeachable *in foro conscientiae* in relation to the Church. But such unquestionably is not the case; for no account is being taken of attendance at any Church service before 9:30 A. M. Although Romanist Separatists are counted at their early Masses, the attendance of English Catholics at their own early Masses is entirely ignored. Yet the "Nonconformist Conscience" of the *Daily News* does not appear tender enough to be troubled about the matter in the least. However, the first published results, which apply to Kensington and Hampstead, show that in those two particular boroughs of the Metropolitan area church-goers vastly outnumber chapel-goers (Romanist and Protestant) altogether. Kensington, which (roughly speaking) is a rich district, has a population of 176,628; and of this aggregate only 26,266 attended a place of worship during the morning of Sunday fortnight, while only 17,396 went in the evening—though, to be sure, the weather was very wet and stormy. "It is, however, when we [*Daily News* leader writer] inquire to what churches the people went that we strike the hitherto unsuspected facts." Here are the figures put in the most general way: Church—morning, 15,521; evening, 10,613. Romanist Chapel—Morning, 6,549; evening, 1,561. Protestant Chapel—Morning, 3,309; evening, 4,239. What do these figures mean? "They mean, in a sentence," answers the *Daily News*, "that the Church of England has a clear majority of several thousand morning and evening over all other denominations combined." Why Romanist chapel-goers outnumber Protestant ones is easily accounted for, as Kensington is the chief stronghold of Romanist Dissent in the Metropolis.

We now turn to Hampstead, a fairly well-to-do district with a population of 81,942; the census for which was taken Sunday week, the weather being also wet and stormy: Church—Morning, 5,998; evening, 5,058. Romanist Chapel—Morning, 1,342; evening, 257. Protestant Chapel—Morning, 3,124; evening, 3,846.

The Second Reading Debate in the Lords, on the Education Bill, took place last week on Thursday and Friday; the Government majority for the Bill being 110, minority 37. On the first day the Primate, the Archbishop of York, and twelve of the comprovincial Bishops occupied the Episcopal Benches on the

right of the Woolsack. Lord Salisbury, though back at Hatfield, was not present. The only Spiritual Peers who made speeches were the Primate and the Bishop of Newcastle, both of whom supported the Bill in its main provisions. A pathetic half-hour (graphically writes the *Standard* Parliamentary Representative) followed with the rising of the aged Archbishop of Canterbury—his Grace having been led into the House by his domestic chaplain. "He spoke with great deliberation, and in a very low tone of voice, which betokened extreme physical weakness. Yet every syllable he uttered was heard in the remotest corner of the chamber. He frequently paused, not as if he was at a loss for a word or a thought, but as if some physical impediment prevented his proceeding. Then he resumed, and went on slowly and deliberately for some time until the pause in his speech recurred, followed by the same mastery of his vocal organs. Throughout the whole of his half-hour's speech he never made a single gesture, his right arm hung down by his side from beginning to end, and in his left he held the Order Paper of the House. Two or three times, also, he appeared to be on the point of collapsing entirely, and those who were watching him expected him to break off his speech and sit down. When within a few sentences of the end of it he sank back in his seat altogether, but he suddenly clutched the end of his bench and pulled himself up with the aid of the Bishop of Southwell, who was sitting behind. He spoke three or four more sentences by way of concluding his speech, and then sank heavily down in his seat. The Bishop of Southwell sprang forward to prevent what seemed to be another collapse. But the Archbishop immediately arose, along with the Archbishop of York, who was sitting beside him at his left hand. The latter led him slowly out of the chamber."

During the Debate the Prime Minister (Mr. Balfour) sat on one of the steps of the Throne, and quite close to the Episcopal Benches. Among the Peeresses present was Viscountess Halifax. On the second night of the Debate the Spiritual Peers who spoke were London and Winchester. The former Prelate was unable to speak with the same full voice of approval as his brother of Winchester of every point of the Bill. He described the Board School system as "a rotten system." The Kenyon-Slaney Amendment had, he said, "stirred up a very deep spirit of indignation and alarm" among the clergy; and as the Bill stood at present in this respect there was reason for such "widespread alarm and even indignation" of the clergy. He should bring in an amendment dealing with this matter. Lord Halifax followed Lord Rosebery, and his speech, though very brief, seems to have made a deep impression on the House, especially on the *Times* newspaper. Here is a portion of it:

"The noble Earl [Rosebery] was fond of Scriptural quotations. He would answer him with one. There had not been a speech made against the Bill which had not proved to a demonstration that the question before their Lordships' House was whether undenominational teaching under the provisions of the Cowper-Temple Clause was, like the lean Kine in Jacob's dream, to devour the definite religious system of the denominational bodies. The question was, Were the children of the masses to be brought up as Christians or not? Indefinite, undogmatic religion was a sham, and the cause of Christian morality could not be separated from Christian dogma. This was not what he considered a perfect Bill, but if he had ever had any intention of voting against it, the speeches made on the opposition side of the House would have made him vote for it."

In the division upon the Second Reading the minority included one Spiritual Peer—Hereford.

With reference to a statement in last week's *Churchwoman* to the effect that the Rev. H. M. Evans, vicar of St. Michael's, Shoreditch, had decided to make his submission to his Bishop, a *Daily Chronicle* representative has learned at St. Michael's Clergy House that the report is absolutely without foundation. A correspondent of the same journal says that it is not improbable that a solution of the difficulty may be eventually found, but the statement in the *Churchwoman* is, to say the least, premature.

J. G. HALL.

THE BISHOP OF ST. ALBANS DEAD.

THE Rt. Rev. John Wogan Festing, D.D., Bishop of St. Albans, England, died on Saturday, Dec. 27th. He was born in 1837, and was graduated from Cambridge and from Wells Theological College. He was ordained deacon in 1860 and priest in 1861 by the Bishop of London, and after filling several parochial charges in the metropolitan city, he was consecrated Bishop of St. Albans, June 24, 1890.

NEW YORK LETTER.

CHRISTMAS in New York had ideal weather this year. Services were somewhat interfered with by a heavy fall of snow in the morning, but apart from this there was little that was different from ordinary years. Grace Church was formally opened, since the new chancel was added, Bishop Potter preaching the sermon. He said the deepened chancel now complete was only what should have been done when the church was built, and would have been done had it been possible to obtain land at the time. He rejoiced that his successor had had the courage and the ability to complete the task. No one could enter Grace Church without feeling that it is in truth a church. There are many so-called churches in the city that look Churchly on the outside, but upon entering them there is, from appearances within, some question whether one has not gotten into a theatre, or at least a hall. Two churches in New York he hoped would always be preserved in their present condition because of their Churchliness. These are old Trinity and Grace. The dignified service now maintained in Grace parish ought always to be maintained as it now is.

Incarnation parish house was also used for the first time for service on Christmas Day, although not yet complete. Announcement was made by the Rev. Dr. Warren at his Christmas service that \$15,000 has been subscribed towards the completion of the tower of the parish church, conditioned upon the other \$15,000 needed being subscribed.

After very careful consideration of all facts, and consultation with the Bishop, the vestry of Heavenly Rest parish has been driven to the conclusion that it is wise to abandon Heavenly Rest Chapel, located east of the New York Central tracks in Forty-seventh Street, and in charge of the Rev. J. M. Gilbert as vicar. The chapel property belonged to the parish of the Epiphany, and was sold some time since to the railroad company just named. It was estimated that to buy site and erect a suitable chapel would cost \$80,000, and to maintain the same \$5,000 to \$7,000 a year. Examination of parish affairs led to the conclusion that this was a task greater than could be accomplished. The environment of Heavenly Rest Church, Fifth Avenue, east side, just above 45th Street, is changing rapidly. Within a very few years it will be surrounded with apartments, office buildings, hotels, and shops, and the well-to-do supporters can hardly fail to have left the neighborhood. It can only remain where it is by an endowment, which is held at \$300,000 as the needed amount. Concentration on the raising of this endowment is therefore to be made, with about \$60,000 as the present nest-egg. The chapel work is to be brought over to the parish church where is ample basement large enough to accommodate 700 children, and a Sunday night service, with full choir and good preaching, is to be started after January 1st, all sittings free. There will be an average of two services each week day, and four on Sundays. The old clergy will remain. The rector, the Rev. Dr. D. Parker Morgan, suffered from ill health last year, but this fall and winter has been unusually well, and says he feels he is doing his most vigorous work.

Christ Church, Clinton Avenue, Brooklyn, issued its Year Book this year some weeks earlier than usual. The membership is shown to be 1,210, with the number of baptized persons 2,550. Confirmations last year numbered 61, and the whole amount raised was \$32,044. Speaking of the work of the parish, and of the splendid undertaking of Christ Chapel at Red Hook, the rector, the Rev. A. B. Kinsolving, says:

"I am persuaded that in the past too great a portion of parish strength has gone to the chapel. Within thirteen years nearly \$50,000 has been given toward equipment, and nearly \$40,000 toward support. In some respects the chapel surpasses in equipment the parish church. The people of the chapel are able and willing to take care of the work now, save \$2,200 which we have pledged, and so, without selfishness, we are now purposed to try to do better that great work which lies immediately about our door."

Christ Church is down town in Brooklyn, in a section which many people call difficult, hence the success under Mr. Kinsolving is all the more creditable.

In St. Peter's, West Chester, New York City, on December 21st, after the morning services, a very beautiful window in memory of Brainerd T. Harrington, Esq., was dedicated. The window was a loving memorial from Mr. Harrington's former pupils, and despite the storm the "boys" gathered in goodly number and in years from ten to three score and ten. The subject of the window most appropriately is our Lord in the fullness of Manhood, teaching in the Temple surrounded by

children and young men and maidens. The figure of our Lord is full of tender dignity, the face shining with wisdom and gentle benignity, with just a shadow of sorrow and that indescribable something that gives the mark of that race which He has forever honored above all others. The luncheon in the parish house opposite the church was a most happy termination of the exercises where the thoughts of many hearts were expressed in loving reminiscences.

Mr. Harrington was a warden and vestryman of St. Peter's Church for over 35 years.

The window is by Heaton, Butler & Bayne, of England (Gorham & Co., New York), and the sixth this firm has made for St. Peter's, and reflects great credit on their house.

It is reported that the Rev. Dr. W. T. Manning of Christ Church, Nashville, has been elected vicar of St. Agnes', Trinity parish, to succeed the Rt. Rev. Dr. C. T. Olmsted, Bishop Coadjutor of Central New York, but Trinity vestry decline at this time either to confirm or to deny the rumor.

THE CANON OF MARRIAGE AND DIVORCE.

In the "Bishop's Journal," contained in the October number of *The Maryland Churchman*, occurs the following sentence:

"August 23d gave decision in a case referred to me by the Rev. T. Snead of Trinity Church, Baltimore, that if the court records show that the woman named by him gained her divorce for reason of adultery, or if that was included in the reasons, he is at liberty to officiate at the marriage."

This decision strongly emphasises the difficulty encountered by the clergy in executing the Canon on Marriage and Divorce. (Canon 13 of Title 2.)

Section 2 of this Canon provides that "No minister knowingly, after due inquiry, shall solemnize the marriage of any person who has a divorced husband or wife still living, if such husband or wife has been put away for any cause arising after marriage; but this canon shall not be held to apply to the innocent party in a divorce for the cause of adultery, or to parties once divorced seeking to be united again."

Under the law of Maryland a permanent divorce may be granted for any one of several distinctly specified causes, of which adultery is one.

The ground upon which the application for divorce is made must be stated in the application, and sustained by the evidence, and if so sustained a decree of divorce is passed as a matter of course.

The cause for which the decree is granted is not set forth in the decree, but if the application is for one cause only, the granting of the decree is conclusive evidence that the proof offered was sufficient to sustain it.

So far the case is plain. But it is a common practice to set forth in the application, which is called the bill of complaint, more than one of the statutory grounds for divorce, and if any one of them is sustained by the evidence, the decree is granted without stating upon which of the specified grounds or causes it is so granted.

Now what is the position of the clergyman in such a case as this? If he examines the record of the case and finds that the only evidence offered related to the charge of adultery, he may safely assume that it was for that cause that the decree was granted. But if he finds that evidence was offered bearing upon the other charges also, it will not be his province or right to assume the part of the judge in the case, and decide upon which of the grounds alleged in the bill the decree was granted.

In such a case it seems certain that he is not "at liberty to officiate at the marriage," of either of the divorced persons. It would be otherwise if it should appear on the face of the decree (but this would be a most unusual occurrence in this State) that adultery was one of the grounds upon which it was granted.—DANIEL M. THOMAS, in *Maryland Churchman*.

WATCH, O LORD BESIDE THE SLEEPLESS.

Watch, O Lord, beside the sleepless
Who in weariness, and pain,
Count the long, dark, silent hours
Till the day shall dawn again.

Watch, O Lord, beside the sleepless!
In the lonely nights of fear,
When the spirit's gloom is deepest,
Let us feel that Thou art near.

Watch, O Lord, beside the sleepless!
Crown the silent hours with peace,
Let them strengthen, let them teach us,
Bid all vain forebodings cease.

Watch, O Lord, beside the sleepless,
And Thy blessed faith instill,
Till each restless heart is ready
To abide Thy holy Will.

FELIX CONNOP.

MISSIONS, THE LIFE OF CHRISTIANITY.

ADDRESS BY THE BISHOP OF TENNESSEE AT CARNEGIE HALL,
NEW YORK, DEC. 5, 1902.

THE subject, which has been assigned to me this evening—"Missions, the Life of Christianity"—touches the very heart of the Gospel and includes the whole meaning of our religion.

I stood a month ago upon a lofty rock, that overhung the valley at Sewanee, and tried to look into the face of the great sun as he went down in splendor. For an hour afterwards it seemed to me that that glory filled every object in the darkened landscape; and I recalled the saying of a modern writer: "Jesus Christ has once for all fixed the attention of the world upon Himself, and henceforth it can never get His divine Form out of its vision. The world belongs to Christ."

Therefore, no matter what it is we look at, no matter what it is we study—whether it be political problems, or social or civic problems, or the world, or the soul, or God—we are compelled to see them with eyes "that have the image of the Christ burned into them"; for Christ is all.

This is not a poetic fancy, but the evidence of a profound and fruitful and divine truth. Jesus Christ was not only the perfect man of all history; but He was and He is a supernatural Person, ever-present in the midst of His people. This is the Christian Gospel. This is the charter, the authentication of the Church. All her work in the world for twenty centuries is the interpretation and application of this truth.

The Church, in her innermost and essential life, is what Christ is. This is the guarantee of her permanence. By this she breathes and lives. The epochs of her apparent failure—and there have been such epochs—the local symptoms of her languor and insufficiency—and there have been such local symptoms—are the spots, so to speak, where the vital correspondence with the Living Lord has temporarily declined.

To know then what Christianity means; what the Church exists for; what keeps the Church from decadence, paralysis, and death—we must know who and what Christ is, and how He manifests Himself in the world.

And first, my friends, the life of Christ is the life of conflict. His career on earth culminated in the temptation, the Passion, and the Resurrection: that is, it was the example of a human soul, growing, developing, increasing, not by peace but by strife. He comes with dyed garments from Bozrah. Around Him are the very smoke and fire of contest; His face marred more than any man's: His spirit groaning with things unutterable. He sets His face as a flint to go up to Jerusalem. He defies and dominates the fierce powers of hell. "The world," He said, "cannot hate you, but Me it hateth." Before His courage, His tenderness, His purity and justice, it swerved and quailed; but it hated Him. It drove Him to the cross. It sent the nails into His flesh. It insulted and betrayed Him, and put Him to death. "Ye have both seen and hated Me and My Father." It still hates Him. It still shouts "Crucify Him." In a thousand ways, of which we are hardly conscious, because we are accustomed to them, it tries to cheat us with the whisperings of an unreal peace, to weaken our allegiance, to delude us with pleasant compromises and a self-satisfied average of respectable devotion.

How well we know it! When a man sometimes becomes conscious and ashamed of sin, and Christ's voice appeals to him, and he wakes from some dream of folly, and the mind and conscience stir within him, and penitence is real—then the devil lays "the cold, damp hand of the world's philosophy" upon that spark of spiritual earnestness, and says, "It is all right," "Do not be troubled," "Sin is an amiable weakness," "There is no danger."

Or again, when the enthusiasm of service takes possession of us in spite of ourselves, and the heart is fired with the vision of Christ's work in all the world for men; when a passion for mankind sweeps away the poor and paltry hesitation and reluctance, and we are ready for some sacrifice, how deadly is the Tempter's sneer: "Wait"; "You are enthusiastic"; "You are precipitate"; "You are emotional"; "I tell you, my friends, this is the power of the old world that hated Christ—the power that to-day wants to make us believe in some easy optimism, that a man can be a Christian without fighting; that Missions and the heroism of Missions are the accidents and eccentricities of Christian history—and not the downright, characteristic expression of the consciousness of the Presence of Christ."

The end and purpose of the Gospel for every man is peace,

but it is peace that comes from victory. "Be of good cheer," He said, "I have overcome"—not "I have compromised with"—but I have overcome, have conquered and compelled, "the world."

This warfare is, I believe, the secret of the Church. She lives as she goes forward. Only when she is aggressive is she safe. Whenever the Church of Christ gets to be on the defensive, her doom is sealed. If ever she should cease the proclamation of power and salvation, and resort to mere apologies for her existence, the end would come. Her life, therefore, is in her Missions. And one wooden chapel in a heathen land; one faithful priest in the far wilderness preaching the Gospel to a benighted people; means more, speaks more, for the life of the Church, than the richest parish in the richest city, whose members gather for luxurious worship once a week. The Church lives as she fights—fights sin, fights ignorance, fights misery and hopelessness and wickedness in the world. If ever she should be deluded with the suggestion that her charity ends, as it begins, at home, she will be a dead Church, and future generations will write her epitaph: "Speak ye to the inhabitants of Meroz: Cursed be they, who went not forth to the help of the Lord against the mighty."

Once more: God is Love. It is a gracious truth. Would that we could learn it, as well as hear it. But Love; what does it mean? Why, Love means life, because it means Missions! Love is not only the strongest thing in the world, but it has created the real strength and power of the world. The story of the vital, virile manhood of the ages is the story of unselfish manhood. Selfishness never did and never could produce the splendid heroisms, the audacities of adventure and sacrifice, that have moved the world. It is true in every department of effort. Love is fruitful. Love is conqueror. God is Love. Christ lived the life of love. That love shall win mankind. There is a tremendous truth in the well-known story of Napoleon that, when "that great but ambitious spirit was chained down to the rock of St. Helena" (Dr. Liddon) "and had opportunity to weigh and measure the works of men, he said, 'Cæsar, Charlemagne, and I myself have founded great empires upon force, and they have passed away; but Jesus founded His Kingdom upon love, and it lives forever.'"

Brethren, God is Love, revealed through Jesus Christ. This is the ultimate, the pivotal truth. To be in Christ, to be with Christ, means the acceptance of the life of love; means unselfishness, in individual interest and corporate activity. It means brotherhood. It means service. It means Missions. "Inasmuch as ye have done it unto the least of these, ye have done it unto Me." That is the pledge, the promise. "Ye have done it unto Me." Ah! how we should respond to that, if we could but see Him! How the heroism of American manhood would leap to life at the sight of Him in the midst of His mortal conflict with the powers of darkness!

Well, He is here, brethren, and we may see Him if we will. Wherever man is, there Christ is. He may be bound and tied and helpless, and He needs us. We can help Him. Wherever man is, there Christ is. It may be in New York. It may be in China. And where Christ is, thither we must go—go with our prayers, our money, our self-denials—to rescue, to help, to serve. For He has warned us: "I was an hungered and ye gave Me no meat. I was thirsty and ye gave Me no drink. I was naked and ye clothed Me not; sick and in prison and ye ministered not unto Me."

Ah! the hunger of souls for the Bread of Life; the imprisonment of mind and heart compared with which the iron bars and bolts are paradise. And Jesus is here, is there—sick and in prison; and the Church lives—the members of the Church live—only as they minister unto Him!

Missions the life of Christianity? Who can ask the question? "He that saveth his life shall lose it, and he that loseth his life for My sake shall find it." That is the law for the Church, for the individual. Sacrifice is the law of life. Service alone is fruitful. Man finds his truest self when he loses himself in God; when through daily surrender he learns to pass

"From death to death, through life and life, and find

Near and ever nearer Him: who wrought

Not matter nor the finite infinite,

But this main miracle, that thou art thou

With power on thine own act and on the world."

NOTHING so good for tired eyes has yet been discovered as bathing them in hot water, and neuralgia in nine cases out of ten will yield to applications of cloths wrung out in water in which the hand cannot be borne.

Papers For Lay Workers.

By MARY J. SHEPPERSON.

SUGGESTION VERSUS REPROOF.

IT IS the office of the Holy Spirit to reprove, not ours (St. John xvi. 1). We are distinctly told to care for our own "motes" rather than for our brother's "beams." We may well ask ourselves, "Who made me a ruler and a judge?" Our lives alone can rebuke others, not our tongues.

A lack of cleanliness is perhaps the chief fault of the poor. I once visited a home, alive with vermin. The woman apologized, although she "could not do differently." She mentioned her pastor's "unjust" reproof. "Well," I replied, "the matter is with you and God—not with you and your pastor. It must be uncomfortable, and certainly is unhealthy to live in a dirty room. I do not, however, judge you at all. My place is to help and comfort people. Your clergyman has, however, a right to reprove, when he thinks best."

I spoke to a child, which she instantly seized to scrub. Then, putting an older child to work, and remarking: "It is not to be thought that I am never clean," she began on the sink. I waited to admire this work completed, and upon my next call, was consulted upon the bug question. They "enjoyed" all the cheap preparations, so I supplied a new one, with an imposing name. Later, she showed me the carpet and pictures newly acquired for the parlor. I had only seen the kitchen before. Some ornaments pleased her, and again I was shown a bedroom—a small closet affair—but neat. I had appealed to her personal obligation to God, and her instinct, however weak, for cleanliness. Her better nature had been *trusted*.

Another woman, who is still untidy, has improved much in *sixteen years*. Some ladies several times paid for a woman to clean her rooms. One lady even did this work herself! Was this help regarded as amusing or as interfering? It seemed to me both; and a foolish waste of money, time, and strength—very sentimental! With proper pride, she would have kept her home clean, without it; as long as she could have it done for her she certainly would herself make no exertion.

The improvement in her case came through her efforts to help a hard-drinking neighbor. She began to bring other women to church.

This work was encouraged, and the thought of a church member's example in her home, expanded. With a big family and small quarters, much work, and a general hurry to get husband to work, and children to school, it is hard to be neat and clean. All women, too, are not strong; some are delicate; many are nervous. One lady used to teach her poor people Delsarte for their nerves! Some years later, after she had herself known fatigue, she could fancy their amusement. She doubted if they had followed her instructions. Delsarte is most helpful. Unless like the poor, they are too tired to do anything but sleep, I earnestly commend it to Christian workers.

"Well," said one woman, "I clean, but the place don't stay clean, so what's the use?"

I told her that I had found the same trouble myself.

"I was enjoying my wall-roll of texts, this morning," she continued, "your sister's present. I am sure it did me more good than so much hard work, and a little less dirt. The children are so cross, I certainly need help."

"Bible verses always do help us," I replied, "but why are the children so cross?"

"I can never find their things. Harry, there, is crying now because he has on only one shoe. I tell him, if he had had both, he'd not be playing out, but would be in school. I was looking for it, until he had me near wild with his noise. I stopped then to read, as you told me 'twould be a comfort in every trouble."

I had not expected this interpretation of my words. Our combined efforts produced the missing shoe. I offered to help find some clothes from the floor for the other child: she needed a dress.

"I should think you would fear colds," I ventured.

"Well," replied their mother, "they usually do have colds, but there's many a one warmly dressed that has them, so I don't know as their being undressed gives *them* cold."

Peace restored, I turned to I. John i. 9: "The blood of Jesus Christ His Son cleanseth us from all sin."

"Jesus keeps cleansing us from the many stains of sin, which He sees daily. He does not forgive and cleanse us *once*,

saying that He has no time and strength to spend on us because, having been so thoughtless in the past, we will need cleansing over and over again, in the future," I commented. I rose to go, but was stopped with:

"Well, if Jesus keeps on with me, I ought to keep on with my rooms," and I left her cleaning. She is the woman mentioned as bringing others to church. Her devotion is not hypocritical, only misapplied.

Another home had enough clothing stacked on the floor to clothe the entire family, and leave a margin for selling to neighbors! Some of the dresses given to be made over, were of fine material. They only needed washing. The mother wanted clothes badly, she said. I had given her, before I saw her "riches," a skirt. It should have lasted all winter. It *did* last just about five weeks. She wore it when at work, although she had some old ones.

One child boasted that she never cared for her clothes, but had lately dropped her coat in some grease! I believed her. This family, until the R. C. church provided food, was starving.

"Cleanliness is next to godliness," is often a more appropriate, although not as popular a motto, as "Home Sweet Home."

"He that hath clean hands shall be stronger and stronger" (Job xvii. 9), is another verse I often quote in sewing school and to my Sunday School mission boys. The results so far are encouraging.

THE CAPE TO CAIRO.

By ROLAND RINGWALT.

SHREWD judges deem it not improbable that the dream of Cecil Rhodes—a railroad from the Cape to Cairo—will become fact. Columbus showed the king's guests how to stand an egg upon its end, but the Rhodes plan aimed at something greater. The dark continent was like a monstrous egg, with civilization pecking at its shell, but with no continuous effort to gain the contents.

A hundred years ago American congregations raised money for the relief of persons who were held in slavery among the Moors. Philadelphia underwriters made out policies for seamen who wished to insure themselves against captivity. It was rightly considered a great triumph for civilization to force the North Africans to abandon their old practices.

A generation passed before the French gained control of Algiers. On the Guinea coast adventurers hoped to find gold, kidnapped natives, sailed on piratical cruises, and gave the negroes a far from lofty idea of what racial superiority really meant. In Cape Colony the Dutch and English had made some progress; but even there conditions were often so crude as to suggest barbarism. Many of the European settlers had no desire to farm, and were content to follow their herds, others cared only for gathering such products as did not require skilled labor, and the most enlightened were the most anxious to live near the sea coast in case savage warfare should make it expedient to leave the country.

There were arts and sciences in Egypt many centuries before Columbus was born. But the old civilization of Africa died and the great powers of Europe simply landed a regiment, or opened a port, or made minor demonstrations on the coast. Long after the Mississippi was as well known to commerce as the Thames, even after the American Continent had railroads from ocean to ocean, the great rivers and mountains of Africa were of doubtful location. A man of forty who remembers his school geography, and looks at the maps of to-day learns something. The dark spots are taking form, and the work of the explorers is telling. Nevertheless the explorers are only spies, or at best advance carriers of the hosts that will in time let light into many corners of the dark continent.

For a decade and a half after the war for the Union, our troubles with the Indians were constant. The braves clearly understood that the Pacific railroads meant the sway of the white man who raises his food, and the downfall of the red man who kills it. When railroads open up a country, three alternatives are left for the natives—reservation, civilization, and extermination. Already the wild tribes of Africa know that the Germans are planning large expeditions; that the British and the Boers have made peace; and that many ships are coming from distant ports. There are rumors of probable native assaults on the exposed white settlements of South Africa. It may be a struggle or a series of struggles, but a railroad from the Cape to Cairo is bound to come,

Helps on the Sunday School Lessons.

JOINT DIOCESAN SERIES.

SUBJECT—"The Life of our Lord and Saviour, Jesus Christ." Part II.

By the Rev. ELMER E. LOFSTROM

WHOSE NEIGHBOR AM I?

FOR THE FIRST SUNDAY AFTER EPIPHANY.

Catechism: VII. and VIII. First Commandment. Text: St. Luke x. 36, 37. Scripture: St. Luke x. 25-37.

WE ARE not following a strictly chronological order, though all the passages studied come in the same general period, the closing one of the public ministry of the Master. The next two lessons go back to the early part of that final period. Two weeks ago we studied the story of the rich young ruler who came running to the Master with the eager question: "What shall I do that I may inherit eternal life?" The story of today's lesson is occasioned by exactly the same question, but put by a different man, in a different way, and with a different purpose. It was here put by a lawyer; i.e., a man versed in Jewish Law; not what we understand by a lawyer, but rather like a professor of theology. It was put to "tempt" Jesus, i.e., to test His ability as a teacher, though not for the purpose of getting Him into difficulty, and the question was purely theoretical, not practical. The man was not greatly concerned about it as applied to himself, as was the rich young ruler. But Jesus made it a personal matter, for He seems to have disconcerted the lawyer by His counter question and application which pressed the matter home to himself in a new way. Some of the lessons in the passage are:

(1) The Scriptures tell all that it is necessary to know about the way to eternal life. But—

(2) A man must not only know what is needed, he must do it.

(3) The only limit to the law of love is that of opportunity.

(4) Not place or race but need makes a man your "neighbor."

(5) "Whose neighbor am I?"

(1) The man who asked the two questions was familiar with his Bible, which at that time of course consisted only of the Old Testament or the "Law." That Law was not able of itself to save men, yet it was given by the same Holy Spirit who caused the Gospel to be written, and it pointed the way to the Gospel. At that time it contained a record of what God had revealed of His will for men. So as this man was a "lawyer," Jesus refers him to the Law which he had been studying. He makes the man show first how much he understood of what had already been given to him of God's revealed will. "What is written in the law? How readest thou?" And the man's answer was, I am sure, the very best answer that he could possibly have made, for he used almost the very same words which Jesus Himself used when He answered another (or possibly the same) lawyer who asked Him which was the great commandment of the Law; and Jesus added: "On these two commandments hang all the law and the prophets."

The man answered from the Law, quoting Deut. vi. 5 (which was recited three times daily in the morning prayer of the Jews), and Lev. xix. 18. And Jesus told him that his answer was right. "This do and thou shalt live." The man had only the Old Testament Scriptures, yet even in them he found out what to do and how to live so as to inherit eternal life. We have in addition to them the Scriptures of the New Covenant, which makes it possible to understand the meaning of the Old better than the Jews could, and also adds to them the Way of Life as revealed by Jesus the Christ. Surely then the Scriptures as we have them now "contain all things necessary to Salvation," which is the first lesson truth.

(2) But though the man knew his Bible well enough to give the proper answer to his own question, yet even he himself felt that, as a practical matter, Jesus' command meant more than he was doing. There was no sense of need or of sin in the man when he asked the first question. It shows the idea which the Jews had that eternal life was the reward of merit, something to be earned by works; the question he asked was, *what* works. There was a sense in which even on that ground eternal life might be won if claimed on the ground of the Covenant

which Jehovah had made with His people, and that is Jesus' answer to this man: "Thou hast answered right; this do and thou shalt live." "You know the way, follow it."

But this lesson teaches more than that; a man must not only know what is needed, he must do it (St. James i. 22). For though it teaches the truth that faith must lead to works, it does not teach that it is works of benevolence as such that secure eternal life. These are the sign and evidence of the love which is the fulfilling of the law. To keep this clear it only needs to be noted that the question about eternal life now becomes secondary to another—"Who is my neighbor?"—and that the parable of the Good Samaritan is in answer to that and not to the first.

(3) The lawyer was eager to set himself right, "to justify himself," and so he asks this question to make the Master define the limits of this law of love. The words are plain enough, but if they are to be adopted as a working law, something needs defining, and that is the object of the man's love here on earth. Who is my neighbor—"the near one"? Jesus' answer is the touching story of the man fallen among thieves, and it is a sufficient answer; for the mouth of the lawyer gives the conclusion: "He that showed mercy on him." It is also a double answer. The lawyer himself sees that the poor unfortunate was "neighbor" unto both the Priest and the Levite as well as to the Samaritan. The searching question which each hearer of that parable must ask is not, Who is my neighbor, but, "Whose neighbor am I?" The law of love is defined clearly, its only limit is that of opportunity.

(4 and 5) But to understand the full significance of this story, it must be remembered what the word "Samaritan" meant to the Jews. The Samaritans were hated by the Jews more than they hated Gentiles and infidels. They had a worship of Jehovah, but mixed with idolatry. They had a temple and sacrifices on Mt. Gerizim, which was still held by them as the proper place for national worship (St. John iv. 20), though the temple had been destroyed (129 B. C.). With these "heretics" the Jews had no transactions whatever, even refusing to do business with them. But it was one of these "Samaritans" who "had mercy on" the needy man and so proved himself "neighbor" to him. The teaching of the Master here is clearly that which is now recognized as taught by the Gospel and which the Christian Church is trying to emphasize more now than ever since the first century—that all men, because they all can call God "Father," are therefore brothers. And every man who needs your love is your neighbor. Certainly race or color or difference of training make no difference in the obligation. Nor does distance or place. Every man who needs your help is your neighbor. The only question is: *Whose neighbor are you?*

All over the world, at home and in other lands, are people of all sorts and conditions, with varying needs, but all with needs which the Christian Church has in some measure the power and the opportunity to supply—more so to-day than fifty years ago, more so to-morrow than to-day. The law of love, we saw, is bounded only by the opportunity. So it is clearly the Church's duty to satisfy the needs of these needy ones as far as she can. But who is "the Church"? What were you made in Baptism (Catechism)? Yes, and His mystical Body is "the blessed company of all faithful people" (P. B., 238). So the responsibility is individual as the opportunity is world-wide. It is because of this wideness of the opportunity that we must work together to do the work at all.

This lesson is a splendid preparation for the missionary lesson and for the Sunday School missionary service which ought everywhere to be arranged for the Second Sunday after Epiphany.

EPIPHANY.

Through age on age of strife and guilt and woe
Man groped and stumbled on by pathways blind;
God by his searching could he nowhere find;
God in his workings would he nowise know;
Ever he walked amid a shadowy show;
Naught that life gave, not all its gifts combined,
Sufficed to calm the unrest of his mind,
Or one clear beam upon his track to throw;

When, lo! bright-beaming in the heavens afar,
The Eastern Sages saw the new-made star,
And followed till they found the world's great Light,
Come with His beams to chase the age-long night,
The Great Revealer, who to us and them
Is God made Flesh—the Babe of Bethlehem.

St. Mark's Church, Hastings, Neb.

(Rev.) JNO. POWER.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

WHO SHALL BE ADMITTED TO HOLY COMMUNION?

To the Editor of The Living Church:

LAYMEN know very little about rubrics, and since there is no Supreme Court we imagine—from usage—that every priest is a law unto himself. The Rev. Chas. Wm. Turner, of La Grange, Oregon, under the heading: "A Question of Interpretation," is pleading for what might be called a less positive interpretation than the rubric seems to allow. We have in mind a parish which has tried to make headway without the proper discipline under which this Rubric may be classed. This priest invited all to come, and the result was not a building up, but a weakening, and the parish was a dismal failure. There was no preparation, and the receiving of the Holy Communion was merely an impulse of the moment. Souls cannot be built up without discipline, nor can parishes, which are congregations of souls. The same priest was asked by his Bishop at his ordination: "Will you then give your faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, according to the Commandments of God; so that you may teach the people committed to your Cure and Charge with all diligence to keep and observe the same?" He answered: "I will so do, by the help of the Lord." Is it any wonder when we find a tendency to a private interpretation of the Rubric: "And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed," that the other Rubric at the end of the Communion Office: "And if any of the consecrated Bread and Wine remain after the Communion, it shall not be carried out of the Church," be disregarded also, and the "consecrated Wine" poured back into a bottle to be used at the next Communion? Is it not true that in the greater number of churches this Rubric at the end of the Communion Office is observed to the letter? Are not Rubrics of equal force? But this Rubric concerning the consumption of that which has been consecrated has not been so persistently advocated—and may not have the force—as the Rubric at the end of the Confirmation Office. Note the same strain throughout the various editions of the Book of Common Prayer:

The American Book of 1892: "And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed."

The English Book of 1843: "And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed."

Queen Elizabeth's Book of 1558: "And there shall none be admitted to the Holy Communion; until suche tyme as he can saye the Catechisme and be confirmed."

King Edward's Book of 1552: "And there shall none be admitted to the Holy Communion, until such time as he can say the Catechism, and be confirmed."

King Edward's Book of 1549: "And there shall none be admitted to the Holy Communion: until such time as he be confirmed."

Would it not appear that the American Church deliberately placed this in her Book of Common Prayer—although not conforming to other usage according to the English Book, notably in *The Vénite*—because it was to be observed? It is reasonable to lay down the same general law for every one who would receive "The Body and Blood of our Lord Jesus Christ," and consider that they who will not be confirmed by the Bishop cannot hope to receive the Gifts of God, because they have not brought themselves "into subjection" to the "one Catholic and Apostolic Church." Those who framed the American Book of Common Prayer—in those times when the Church was under a cloud because connected with the English Church—might have omitted this Rubric in order that many might be brought to the Holy Communion and thereby make more friends for the American Church; but no such Rubric was omitted, and we do not see

how under ordinary circumstances there can be any question about the matter.

We have in our midst a parish where there has been a laxity in the observance of this Rubric, and we would warn any others against making a Methodist meeting-house out of what (for want of a better name) we call an Episcopal church.

Philadelphia, Dec. 19, 1902. WARREN RANDOLPH YEAKEL.

VOTE BY ORDERS.

To the Editor of The Living Church:

IHAVE been much interested in your comments upon what is called the "Change of Name." The letters, also, which have appeared in your columns have made very good reading.

That a change of name is essential I do not think any one conversant with the needs of our day will question. The trouble lies in the fact that the laity are acquainted with financial features of Church life better than with those features which relate to the general character of the Church. This is not the fault of the laity. They are occupied in other ways, and their duties in life do not bring them into close touch with those matters with which the clergy have to do. I speak from my experience as a layman. I have an idea of the Church, of course, but not an intelligent idea. It seems to me that in this matter of a Change of Name the laity should accept the ideas of the clergy; that is to say, they should be guided in this matter by the wishes of the clergy.

Again, when this subject is voted upon at diocesan councils it should be "by Orders." By Orders is the only fair way to get at the ideas of the clergy and laity. This method represents a just and equal system of getting at the idea of the Church, and when this matter is voted upon it should always be "by Orders." This system would be equally fair to clergy and laity, and would be most truly a representative expression of opinion.

Respectfully,

New Orleans, La.

GEORGE P. METCALF.

IS IT AN ADEQUATE MEMORIAL?

To the Editor of The Living Church:

IN YOUR issue for Dec. 20th, the news columns relate that—

"The model of the statue" for the monument to Bishop Brooks "is nearly completed," and that "The fund available for this work is over \$100,000." I realize that to find fault is no sign of wit or originality, and I would not for a moment wish to criticize the desire to do honor to the great Bishop and Doctor of Divinity, whose name and memory are like a benediction in many American homes; but a substantial and material monument could have been erected upon the site where this bronze statue is to stand for—say—\$5,000.

A chapel or church could have been built in some needy Boston district and endowed for another \$45,000, and the remaining \$50,000 invested. This sum at 6 per cent. per annum would assure the salary of a Missionary Bishop, and lift a perplexing burden from our Missionary Board.

Then, instead of one cold, dumb, senseless image, we would have an adequate memorial stone, and two self-supporting, living, speaking, soul-saving monuments, out-weighting and out-valuing all the statues and marbles the earth contains.

I venture, too, such memorial would more nearly emphasize the life and words of the late episcopal head of Massachusetts, and find in that great heart so lately stilled an echo of sympathy and approval. When is this great American Catholic Church going to realize its Catholic responsibility to God and to Christ, in the cause of Missions?

When souls are perishing, when doors are swinging open to Christ, when hearts are breaking and missionaries starving for want of a few paltry hundreds to carry the Gospel to the world, will not this extravagance bring its weight of dire distress and judgment? "Come now, let us reason together, saith the Lord" (Isaiah i. 18).

WM. R. MCKIM.

Christ Church Rectory, Salina, Kansas, Dec. 20, 1902.

A LAY MINISTRY.

To the Editor of The Living Church:

NOT long since, I was faulted for saying that there is a ministry for Christ that requires for its exercise no Episcopal ordination; simply the inspiration of the Spirit. It is not the ministry of the Sanctuary, so far as that ministry has to do with the holy elements of the altar, yet here there is a ministry that may be exercised legitimately and indeed of necessity—

yet not without some sort of ordination, though it is performed in many churches without such. Persons are permitted to put upon themselves robes and enter even the sanctuaries without any solemn preparation therefor. Consequently they evidence not any sense of the sacredness of the functions at which they are permitted to assist. Those who act as choristers and acolytes are laymen. There are others who exercise the ministry, namely, teachers in our Sunday Schools, on whom should be impressed also a form of ordination. There are also members of altar guilds; these are usually laywomen, of upright conversation. There are sponsors who have a ministry of the most important character—given command to teach moral, spiritual, and ecclesiastical truth. There are men licensed by the Bishops, but not ordained by the laying on of hands, and these are they who under the name of lay-readers conduct public religious services. Yet there is a ministry to be exercised by every good man and woman; a ministry in the world outside the church doors, amongst the poor and needy, the ignorant, irreligious, and depraved; a ministry in the home, in the street, in the store, indeed everywhere where fallen and unregenerate humanity is; a ministry which prepares the soil for the ordained ministry of the Church of God.

And yet how few baptized and confirmed laymen are engaged in it. How many indeed are not only not exercising it, but rather by their word and example irreparably stultifying the influence of the Christian Church. I think that the narrow ideas of many Churchmen, such as those who condemned me, are doing much to hinder the growth and influence of the Gospel of good will, which our Blessed Saviour came on earth to proclaim.

Yours respectfully,

Newburgh, N. Y., Dec. 22, 1902. FRANCIS WASHBURN.

TWO MATTERS.

To the Editor of *The Living Church*:

I WISH to congratulate and thank you for your excellent editorial of Dec. 13th on "The Point of Divergence Between Historic Christianity and Christian Science." It was able and well analyzed, at the same time plain enough for the average mind to comprehend. It will do much good.

Changing the subject, will you permit me to say that it is very gratifying to observe that the movement and discussion of the change of the civil title of the Church is progressing along such sane and non-partisan lines. As a conservative presbyter, it seems to me it rises far above the plane of expediency or schools of thought, into eternal and unchanging principle. I am not unalterably wedded to "The Church in the United States," "American," "American Catholic," or any other title, but any of them would be more fitting as representing the Bride and Body of Christ, than our present inadequate and misrepresenting title. The Church after the Revolution was in an almost dying condition, and I suppose it was necessary to throw out a sop to the Protestant feeling of the country. The time has come to emphasize what we do believe more than what we do not believe. In the Creeds, we say, I believe in God; not a word is said about the Devil. Let us raise our flag as that branch of the Catholic Church having jurisdiction in the United States.

H. G. ENGLAND.

St. Luke's Rectory, Seaford, Del., Dec. 19, 1902.

THE MEXICAN EPISCOPAL CHURCH.

To the Editor of *The Living Church*:

I HAVE noticed in many Church documents (see, for instance, the "Report on the Mexican Memorial" by a committee of the House of Bishops, in your issue of April 26th, 1902), the frequency of the term, *Mexican Episcopal Church*, as though that were the fateful name which the Reformed movement in Mexico would necessarily assume!

As there is now a wise pause in the setting of this movement on its feet, would it not be well to reflect, ere we pass on to our Mexican brethren the redundant "Episcopal" adjective inherited from our fathers in 1789, how embarrassing and hurtful the same has been to us, and how gladly we would drop it from our title?

HENRY D. LAW.

Winston, N. C., Christmas Eve, 1902.

GOD'S RESPONSE to the fears of man is always "Fear not."—Abbott.

THE WEB of our life is a mingled yarn, good and ill together.—Shakespeare.

RESTFULNESS IN THE CHRISTIAN WORKER.

By MARY J. SHEPPERSON.

IN HIS loving care for us, God rests (Zeph. iii. 17). He, too, wants restful workers. Surely, much as we may love souls, the Lord who bought them with His most precious blood, loves them "beyond measure"! (Phil. ii. 19; St. John xiv. xxvii. 17, 26). "Where sin hath overflowed, too, grace is much more overflowing" (Rom. v. 20, Dutch Ver.). Let us then, "throwing all anxiety upon Him, trust God's love, and, I say it reverently, His common sense. The Holy Spirit, not the Christian worker must convict of sin. Our work is *prayer, not talk*."

"Ah," said one, who at times seemed possessed, "don't pray, for I can't sin when you are on your knees." Hours of talk were of no avail. We talk far too much; are too ready to reprove.

A friend was much impressed with the verse: "Is the Lord's arm shortened that it cannot save?" In a few days, the prayers of years were answered. He who is "mighty in working, doing wondrously whatsoever He doeth," is our fellow-helper. Then, let the tired body rest. Let the mind rest in that "meditation of Him which is sweet." Do you know the little book *Power Through Repose*? Practise this spiritually. Since God does it in us, all work must be restful. That we may do our part of pointing to Him, He gives us "the spirit of power, love, and a sound mind." John pointed to Christ; Nathanael said: "Come and see."

How self-important we are! Behold our stacks of unsought advice, and our discussions of others—gossip! Job, if present, might well think that we feared "that wisdom would die with us"! "What will become of so and so?" we say. We do not need to know, since God knows.

Again, it is not absolutely essential to work *just this minute*. "In due time God sent forth His Son." The history of the times shows the wisdom of this waiting.

"Yet, sometimes great sins are committed?" The old mystery of evil! but remember, too, that "they that have stumbled are girded with strength." "To their own master, they stand or fall, but God is able to make them stand." God wants cheerful givers of service as well as of money. "Look from the top—from God's standpoint—look up and then lend a hand."

IT IS A RELIEF to find that at least a few treasures of art are being rescued from the debris of the fallen Campanile of St. Mark's, including Sansovino's beautiful bronze figure of Peace, which is broken, but not too much to allow of repair. Perhaps the most vivid account of the disaster is that contributed by a private correspondent to the *Times*. "Early on Monday the Campanile was resplendent in the sunshine. I was near the Rialto sketching. The golden angel on the tower was shining far away. Suddenly I saw it slowly sink directly downward behind a line of roofs and a dense gray dust rose in the clouds. At once a crowd of people began running across the Rialto towards the Piazza, and I ordered my gondolier to the Piazzetta. On arrival the sight was pitiful. Of that splendid shaft all that remained was a mound of white dust, spreading to the walls of St. Mark's. You have heard before now how the angel was found directly within the semi-circle of the central doorway—and how the little porphyry column of the iron band received the blunt of the blow of the great marble blocks from above. All this and the fact that there were no victims, not an injury to any one, justifies the feeling here that it was a miracle. Little Katharine was in the square, and her account, like any child's, is extremely circumstantial. She says everything was quiet; two men were putting up ladders in the tower, when suddenly people began to cry out from under the arches (it was warm sunlight), and the Piazza was empty; little puffs of white flew out at the height of the first windows; great cracks started at the base and opened 'like the roots of a tree'; a fountain of bricks began to fall all around the walls, and she says as she looked she saw the golden angel, upright and shining, slowly descending a full third of the height of the tower, when a great white cloud enshrouded it. It seems to me the Campanile had lived its life. It literally dissolved, slowly, majestically, with but little shock. Nothing could have saved it." So do "earth's glories pass away." But through it all *Verbum Domini manet in æternum*.—London Church Review.

THERE are sweet surprises awaiting many a humble soul fighting against great odds in the battle of a seemingly commonplace life.—H. J. Van Dyke.

SMALL BOY, recently to the Rector: "Mr. Webb, in 'The Star' it says 'the Church of the Redeemer, P. E.' I know P means Episcopal, but what does E mean?"—Astoria (N. Y.) Chimes.

FRIENDSHIP BETWEEN MEMBER AND ASSOCIATE IS A FOUNDATION STONE TO THE G. F. S.

IS THIS ENDANGERED BY THE COMPLEXITY OF HIGHLY ORGANIZED BRANCH LIFE?

BY MARGARET H. HESS,

Secretary St. Mark's Branch, G. F. S., Chicago.

IN ATTEMPTING to answer this question, I would first analyze the subject at hand by asking two other questions:

First. What kind of girl do we find as members in the G. F. S.?

Second. What, primarily, must characterize the friendship between associate and member, if it is to succeed in meeting the latter's greatest need?

Friendship is a mutual blessing, and therefore much may be said of its benefit to the associate, but in this paper I will consider only the member and her need of it.

First, what kind of a girl do we find as member in the G. F. S.?—her nationality, her daily occupation, her educational advantages, her social position, her home surroundings, her religious creed, her soul's health?

We know well enough that the society, even in the United States alone, contains as great a mixture of individuals as may be found anywhere in the world's work. Innumerable nationalities are represented—English, French, Dutch, German, Scandinavian, Italian, etc., in their various stages of naturalization, with plain American.

Every woman's profession has its exponent within our numbers, in trained nurses, designers, school teachers, stenographers, bookkeepers, dressmakers, milliners, clerks, shop-girls, factory hands, domestics, or quiet home bodies and housewives—each with her accompanying degree of social distinction or extinction, of well-earned livelihood or pinching poverty, of education and culture or a lamentable lack of them.

In the matter of religious creeds, an equal mixture exists to the setting forth of almost all the sects and schisms with which the twentieth century teems.

It is no unusual sight, even in a single branch, to see a rabid Roman Catholic sitting beside an equally rabid Presbyterian, in company with a Christian Scientist, Methodist, Unitarian, Jewess—or whomsoever you will.

There is the immature and thoughtless little schoolgirl—and with her the responsible elder sister, grown old in experience as well as years. There is the young woman from a home of comfort, protection, and loving care, and there is that other who has known neither father nor mother nor home. There is the girl with inherited grace and good taste, refined and gentle by nature, and there is also the uncouth child in whom a parent's ill-breeding or frivolity or hot temper lives again. There is the girl reared from babyhood within the pale of the Church under every influence for good—and there is her contrast in the poor soul who seems not to have had a chance at the start, and who wonders piteously why God let her be born at all.

Materially, mentally, morally, spiritually, we have before us girls of glorious health and promise, and we have also waiting upon our ministrations the lame, the halt, and the blind—merely a characteristic portion of that great society we call the world. Behold the material at hand, the kind of girl we find as members in the society—and friendship among all these, and between them and associates is a foundation stone of the G. F. S.!

I come now to the second question: What primarily must characterize the friendship between associate and member, if it would succeed in meeting the latter's greatest need?—and what is her greatest need?

In this world, individuals are not drawn to each other by their diversities from one another, but by a creed or an interest or an enthusiasm, a joy or a sorrow, which they hold in common.

We cannot sustain a friendship with our girls built upon a foundation of variance from them. Whatever tends to emphasize uncomfortably an inequality of social position or wealth or worldly advantages, fails in permanent helpfulness. Its opposite is the influence which creates a desire to make the most and best of one's self in one's own existing environments.

With so many conditions at variance among members of the society, and between them and associates, where shall we find a meeting-ground upon which to draw near to each other? I know of only two points in common that may be relied upon invariably. One is implied by the mere fact of membership.

Every girl who wears the badge with serious regard has in her heart, hidden away though it may be, smothered perhaps, or latent, yet existing, an ambition to be a nobler, more lovely and lovable woman than she thinks she is; for what do purity, dutifulness, faithfulness, and thrift mean for a girl, except true womanliness, the best of her kind; as for a man they would mean true manliness, the best of his kind? This is one aspiration held in common by those who bear in earnest the name of the society.

The other is characteristic of the society only because characteristic of all the world of human souls—I mean the craving and hunger, and instinctive reaching out and upward for a Divine Something more beautiful, more holy, more powerful, than one's own frail, impotent self. It is the inexplicable motion of the soul called Longing—the outcome of God's love for His children, and His desire to save all. With some it is a blind groping in ignorance; with others it is a pressing forward to a light which is seen and recognized—but whether in ignorance or knowledge, the Creature is compelled by the irresistible power of the Creator to possess a need for Him.

Here then is the other vantage ground of unity.

From the two, our common aspiration to live up to a high standard of our sex, and our common dependence upon God, arises the keenest, direst need a girl may possess. She needs the friend who will help the woman in her to realize her ideal of womanhood, and who will help her soul to recognize God.

I believe to meet this two-fold necessity is the primary office of friendship between fellow members and between members and associates. In the fulfilment of that service it is really a foundation stone of the society. The requirements of a girl's higher nature are no less real by reason of their unconsciousness in the girl's mind, or because of the fact that they may not be recognized, nor often spoken of, nor named, or analyzed. So securely do we usually hide and lock within our inmost treasure-house our deepest feelings and aspirations!

A serious consideration is how to give help where help is so much needed. How may an associate make her friendship with a member accomplish such mighty things for the girl—for the unthinking child, for the ignorant, untaught one, for the impulsive, ill-governed one, for the apparently unresponsive one, as well as for the quiet, thoughtful nature that expands to the good as a plant opens to the sunshine, or pines in life for want of it. I think the secret lies chiefly in what the associate *is*, rather than in what she does. Friendship deals with the inner, intangible self, of the heart and soul and mind. Deeds are its flowers and ornaments; desirable when possible, but not its essence. This must surely be true in this busy, busy world, where there seems never quite time enough to do all that waits to be accomplished. Considering friendship in its essence, is it in any danger through the complexity of highly organized branch life? I would say *no*, not if by friendship we accept my understanding of it, namely, a recognition of the heart and soul hunger of mankind, with love that aims to do its best to minister to that hunger in a fellow creature.

The power to recognize another's need—the power to love and sympathize unselfishly—the power to stand in one's own small corner and be a light that shines—no complexity of branch life can thwart that, if it exists at all. No cut-and-dried system or machinery of work, can prevent the subtle influence of a noble woman reaching and affecting, in the best possible way, every girl who comes in contact with her; and the silent influence upon character is the best way, is it not?

It takes so many hard knocks and experiments and blows to one's pride to make one realize that the greatest and most lasting and effectual work for souls is accomplished chiefly in the small, humble, silent ways that would seem noticeable only by their omission.

To me the difficulty seems not so much how to regulate branch life, but rather how to become that woman whose own character by mere existence reflects back upon the vision of her girls, some of the light of God's face, and some measure of their ideal of womanhood.

There is surely no *general* solution to *that* problem—only a secret one between each soul and God—a thing to be striven for daily.

REMEMBER that charity thinketh no evil, much less repeats it. There are two good rules which ought to be written on every heart: Never believe anything bad about anybody unless you positively know it is true; never tell even that unless you feel that it is absolutely necessary and that God is listening while you tell it.—*Dr. Henry Van Dyke.*

Literary

Aspects of the Jewish Question. By a Quarterly Reviewer. New York: E. P. Dutton & Co. Price, \$1.00 net.

Although the author of this book says that his object is "to make an impartial survey of the Jewish question in Europe," he has practically made a plea for the Jews, in which he sets forth their many good qualities, and, also, an appeal to the nations to do them justice, and to let them alone. That there is much to say in defense of the Jews, all fair-minded men admit; they have been outrageously dealt with, and have never been persecutors themselves; this their law forbids, as it is written in Numb. xv. 15: "One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you." It is undoubtedly true, also, that the fact that they have been treated, until recently, in all European countries as aliens, and have been forced to live in ghettos and squalid quarters has contributed much to the formation of the characteristics of "aloofness" and commercialism of which so many Christians complain. And yet, when all has been said in defense of the Jew, we understand that he is different from the stranger of other alien peoples, and that he has other conceptions of life than have those who have been brought up as Christians, and often other ideals; that therefore he is, as a Jew, not to be assimilated; and against the unassimilable we have an inevitable prejudice. The crux of this question is that this prejudice ought not to show itself in injustice. The Reviewer is strongest when he denounces the wrongs and injuries done to the Jews, and especially in the semi-civilized state of Roumania. With the rôle, however, that he has marked out for the Jews as the educators of the nations by submitting to persecution, we are not sure the Jews themselves would agree. It may be that "the Roumanian Jews are to remain in Roumania in order to help Roumania become a civilized State;" but the discovery of this "true solution of the Jewish question" is not likely to find acceptance. What we can agree with is that the persecution of the Israelites makes their survival a duty, as it exalts their characters in patient waiting until the times of the Gentiles be fulfilled.

The statistics in the appendix, as well as the map of Approximate Density, are full of suggestions, and make us see, here in the United States at least, that the Jewish question is one of sentiment, rather than of fact. W. P.

The Letters of St. Theresa. Translated from the Spanish by the Rev. John Dalton. London: Thomas Baker. Price, 3s.

This is a reprint of a book translated fifty years ago. It is only of interest to those who are reading the life of St. Theresa. Nothing could well be farther from the life and manners of an Anglican than what appears in these letters.

The March of Christ Down the Centuries. By the Rev. Wilbur F. Crafts, Ph.D. Washington, D. C.: The International Reform Bureau. Price, 25 cts.

Dr. Wilbur is a strong Prohibitionist and views past and present conditions from this point of view. The future depends for its brightness and success, in his estimation, upon the adoption of Prohibitionist theories and laws.

The contents of this book are a brief summary (very imperfect) of the nineteen centuries of the Christian Church and an outlook for the future of the world. It is impossible in 128 pages, 12mo, to do more than state possibilities, and these statements are so bald and bare that we fail to find the book of much practical use.

The Eldorado of the Ancients. By Dr. Carl Peters. Cloth, 447 pages. With two Maps and Ninety-seven Illustrations. New York: E. P. Dutton & Co. Price, \$5.00.

In the introduction to this pretentious volume, Dr. Peters takes occasion for giving his reasons for leaving the service of the German Government and allying himself to England. These reasons may be interesting, but have nothing to do with the text.

The author's argument on philological grounds that *Africa*, the word, is derived from *Afur* or *Aufur*, or the Portuguese *Fura*, a corruption of *Aufur*, meaning gold, is ingenious but not convincing. From this argument he claims the name *Africa* as logically derived from *Aufur*. Then, following old maps and Scripture texts, he locates his lands of Ophir (*Afur*, *Aufur*) in that region of East Africa lying between the Lower Zambezi and the Limpopo Rivers. He certainly tells an interesting story of the search and adds not a little knowledge to the subject of African exploration. The numberless old mines in an exceedingly rich auriferous region of to-day make a credible showing for this part of the learned Doctor's argument.

It reads like a fairy tale when one is led to believe that three or four thousand years ago South Africa was in regular communica-

tion with Erythrean and the Mediterranean world; that it formed part of the great circle of Punic enterprises which reached from the Baltic and the Scilly Islands to the Canaries, from Malacca to Bula-wayo, from Madagascar to Corsica, and which included at the same time the Indian Ocean, the Mediterranean, and the Atlantic.

The author acknowledges the learned services of Karl Mauch, Theodore Bent, with Mr. Swan, Dr. Edward Glasier, Professor A. H. Keane, Messrs. Hall and Neal and many others who have helped to place the South African Ophir theory on a firm basis. The descriptions of the fauna and flora of the visited region have been well reproduced. Many exciting adventures and dangers are told with the true ring of honesty. The author has accomplished a notable success and the reader finds himself under the spell of a master who has great things to tell.

Fiction.

John Malcolm. A Novel. By Edward Fuller. Providence, R. I.: Snow & Farnham.

This is a novel in which there is much movement and in perusing which the interest never flags. The author, who will be recognized as Editor of the *Providence Journal* and a distinguished Churchman as well, embraces the opportunity to bring in some characteristics of varying classes of Church people in such wise as to be amusing to Churchmen, while yet so deftly woven in as not to suggest to other readers that there is a point below the surface. His characters are very true to life, the best of them having faults and the villains occasionally displaying redeeming traits. The book will undoubtedly prove entertaining to a large circle of readers.

M.

A Bunch of Rope Yarns. By Stanton H. King. Boston: Richard G. Badger.

Mr. Stanton is in charge of the Church Seamen's Mission in Boston. He is an old sailor and the sketches in this interesting book are taken from his own experiences. Beside being attractive because they are stories of the sea, they give a good deal of valuable information that a landsman does not readily come across. Some of the headings are: The Forecastle, The Lucky Bag, Pets, The Lead Line, Rules of the Road, Signalling. Every boy who intends to go to sea should read these yarns. The knowledge they convey would be very helpful in his starting out.

Stanhope. A Romance of the Days of Cromwell. By E. L. Haverfield. London and New York: Thomas Nelson & Sons. Price, \$1.25.

The story of a lost child recovered years afterward is by no means new in the realm of fiction. But there are incidents in the loss and recovery of Dorothy Stanhope that are new and interesting, and they are very well told in this story. Whether the child is alive or dead is not known. The mother dies from exhaustion after a perilous journey and is unable to give any information of the child. She is therefore supposed to be dead. The story deals with the child's brother and his companion who, at the outbreak of war between Charles I. and the Parliament, take opposite sides. The description of the battle of Marston Moor and its terrible consequences is excellent. The companions meet and clash and the one fears he has slain the other. He seeks him afterward on the battlefield, finds him, and takes him to the house of a Roundhead, whose daughters nurse him back to life. The young men fall in love with the two ladies and after some very good descriptions of character and incidents the secret comes out that one of the daughters is the lost Dorothy. Fortunately the brother falls in love with the real daughter of his host and his companion with Dorothy, for whom, when he was a boy and she a babe in arms, he had vowed eternal love. The book is attractively made and illustrated and suitable for a gift to either boy or girl.

A Hero of the Highlands; or, The Romance of a Rebellion as Related by One Who Looked On. By E. Everett-Green. London and New York: Thomas Nelson & Sons. Price, \$1.50.

The life of Bonnie Prince Charlie the Young Pretender affords abundant material for the historic Romance. Our author has chosen the first Englishman who joined the Stuart crusade in 1745 as the hero, and a Scotch lassie, the friend and relative of Flora MacDonald, as the heroine. The story leads us through the interesting scenes of the conquest of Scotland and the invasion of England by the Bonnie Prince and his Highland bands.

At unexpected places the lovers meet, and while the soldier gives his fortune and his life to the service of his Royal Prince, his heart seeks every opportunity to commune with his lady love. The descriptions of the long, weary marches, the quick, sudden surprises of the English army, and the sad return of the victors from Derby to the Highlands, are excellent. The bickerings and jealousies which led to the terrible slaughter on Culloden's Moor, and the dangers through which the Prince finally escaped to France, are related with a master pen. The historical termination of the rebellion is saddening, but the lovers are at last united in marriage and happiness.

Fine illustrations and tasteful binding make the book attractive outwardly, and we can commend it as a useful present for all interested in historical events.

Historical.

The Anglican Episcopate and the American Colonies. By Arthur Lyon Cross, Ph.D., Instructor in History in the University of Michigan; sometime assistant in American History at Harvard University. New York: Longmans, Green & Co.

A correspondent of THE LIVING CHURCH recently recalled an inquiry of a Greek Bishop made years ago of Bishop Southgate (to whom, let me say in passing, we are more indebted for his really Catholic course than is generally acknowledged), when the latter prelate spoke of our communion as "The Episcopal Church." "Episcopal Church! Episcopal Church! Who ever heard of a Church that was not Episcopal?"

And yet this same communion remained in this country for more than a hundred and fifty years Episcopal only in name. Nay, not only in name; but also in principle. Not practically, but in principle. Her unswerving loyalty to this fundamental principle during this very long period, despite the many and specious temptations to the contrary, constitutes, to my mind, one of the most signal evidences to be found anywhere or at any time of the Divine Headship of the Church. When one thinks of what her yielding to these temptations would have involved as to her claims of Catholicity, one cannot be too thankful for that Providential guidance and control which kept her from making so fatal a mistake in her infancy.

That she was without resident Bishops at a time when she most needed them was not from any want of consciousness on the part of her members of this deficiency, nor yet from such unconcern on the part of our mother Church as is oftentimes erroneously alleged.

The story of this great need and of the various steps taken for its supply has never been told quite so elaborately and specifically as it is in the volume now under review. Dr. Cross has, therefore, laid us under great obligations to him for the researches which he has made so diligently in a field that has yielded abundant returns. He has not traversed the whole field, but he has gathered together such an amount of information as gives one an excellent idea of what is included in the study of this very interesting and important subject.

We are glad that he emphasizes the deep concern felt in this matter by Laud, whose influence in our behalf made us not a few friends. It is to be regretted that, in the account of the incorporation of the Society for Propagating the Gospel in Foreign Parts, Dr. Bray's services were not mentioned. It was largely through his efforts that the royal charter was obtained for this Society, as also for the kindred Society for Promoting Christian Knowledge.

Our author shows conclusively what other writers upon this subject have also clearly shown, but what is either unknown or culpably ignored by some, namely, that the blame for delay in our receiving Bishops is not to be laid wholly at the door of England, either as to Church or State. Very many in our own country—including not a few Churchmen—were for a while violently opposed to the introduction of a local Episcopate, while others—notably among the Southern colonies—were very indifferent concerning it. A full account of the long-continued and bitter controversy upon this subject is given us in these pages. A writer in *The American Whig* says: "Not only are the laity of the Church of England in Virginia warmly and almost universally opposed to it," but, he adds, "there is an extreme likelihood that a majority of them throughout the colonies are equally hostile." This for various reasons, into a consideration of which we cannot now enter. It may suffice to say that the theological side of the question was with very many overcast with its merely political aspect. This, doubtless, is equally true as regards many English Churchmen, the statesmen there being much influenced by the violent protests not only of meddlesome Puritans, but also of Churchmen in various colonies.

It is again to be regretted that, in the account of Bishop Seabury's consecration, due credit should not have been given to the Connecticut Churchmen for Seabury's going to Scotland for his orders. The fact is, that in going thither for this purpose, failing to accomplish it in England, he was only carrying out the instructions which he had received from his brethren in America, this alternative having been deliberately agreed upon at the Convention that elected him. No doubt, Dr. Berkeley is entitled to some of the credit not only for the suggestion, but also for the favorable action of the Scotch Bishops; but the prevision of our own clergy ought not to be forgotten.

Let us again thank Dr. Cross and the Henry Warren Torrey Fund of Harvard for a valuable contribution to our ecclesiastical history. This whole subject must always be taken into account when we are confronted with our weakness numerically considered. It has taken us a long while to recover from the effects of a partially-equipped Church; but, please God, the end of this present century will show us indisputably the Church of America.

LEIGHTON COLEMAN.

DEATH-LIGHT.

O Death, thou angel kind—thou welcome guest—
Thou messenger of life the greatest, best;
Of second birth the gentle ministrant,
Where beams of glory breaking through aslant
Light up the world's dark tombs on Easter morning.
Los Angeles, Cal. —LYMAN W. DENTON.

"IDEALS."

I was musing one day
Of our conduct in life,
And wondering why
There always is strife
Between Truth and Untruth,
Between Goodness and Sin.
We know what is right,
But there's struggle to win.

I thought of how children
Develop their powers,
How, little by little
They grow up to ours,
How the life of *Ideas*
Changes into *Ideals*;
The heroic in action
Is what then appeals.

The child, when he reaches
His "enlightenment,"
No longer will follow
His parents' fond bent:
He seeks for himself
To plan out his life;
Be it evil or virtue,
Be it goodness or vice.

It makes a great difference
Just whom one is with,
The kind of companions.
Life happens to give.
Our *Ideals* are not fashioned
Quite after our Lord's,
But by customs and manners
Our "circle" affords.

The true aim for all men
Should be but *the best*,
"The highest and noblest"
Should be the real test.
And we should be anxious
That those whom we greet
Should be influenced by us
To live as is mete.

It is not what "The World"
Would deem "proper and fair,"
If such as one's Conscience
Would blush to declare
At the Altar of Jesus,
Our Gulde and our King,
Whose soldiers we are,
Whose praises we sing.

I fancy this test
Is a wise one to give,
To aid us in learning
Just how we should live:
In all of our actions
To ask: "What He'd do?"
If we'd honestly face it,
It would *make* our lives true.

We would win the approval
Of God and of man,
We would gain in "position"
As much as one can.
We would never regret
The few "friends" we might lose:
They never are real ones,
Who "act as they choose."

Real joy in this world
Can only be found
In duty to Conscience,
When under "Law" bound.
The pleasures of sin
May endure for a time;
But the road up to Heaven
Is thorny to climb.

"Is it worth the endeavor?"
Well, rather, I trow,
Unless one imagines
That all life is *now*;
That our mortal bodies
Should only be fed
With pleasures; while pain
Alone we should dread.

(Rev.) WM. WALTER SMITH, M.A., M.D.

IT IS NOT in our Lord's Cross and Passion that His patience comes most home to us. . . . Patience with the daily disappointments of life . . . patience with the follies, the unworthiness, the ingratitude of those one loves—these things are our daily example. For wounds in the house of our enemies, pride may be prepared; wounds in the house of our friends take human nature by surprise, and God only can teach us to bear them.—Mrs. Ewing.

EPIPHANY.

Arise, arise and shine!
For lo, the Light Divine
Is clearly seen;
And kings have come from far
Led by the wondrous star
Which shines serene,
To seek a King to whom they bring
With willing hands, an offering.

Before the Holy Child
So tender and so mild
They humbly fall,
And reverent homage give
To Him by whom they live,
The King of all;
Their gifts most rare they offer there,
Of gold and frankincense and myrrh.

The gold proclaims that He
The eternal King shall be
Of earth and heaven;
The frankincense makes known
That He is God alone
To whom is given
All prayer and praise; and myrrh displays
The perfect Man in all His ways.

The gold of love be Thine,
O Jesu, Lord Divine,
World without end;
The frankincense of prayer
With praise and homage rare
To Thee ascend;
Let all below, who feel sin's woe,
The myrrh of penitence bestow.

O holy Infant King!
Such gifts we fain would bring
On this blest day;
Thee as our God we greet
And at Thy sacred Feet
Our worship pay;
O gentle Child, keep undefiled
The souls on whom Thy Face has smiled.
Nashua, N. H. —WILLIAM EDGAR ENMAN.

PARAGRAPHS.

BY THE REV. CYRUS MENDENHALL.

THE strongest, wisest, richest, and best, are hedged in by limitations: Physical, mental, and financial power is limited. At the best the lines are narrow. Against those, where the mind is active, we foolishly chafe. The inevitable ought to be accepted in resignation and quietude. This is sound philosophy and correct Christianity.

There are some common things that always suggest interrogation points. Why is it some people say they cannot believe in Christianity—its evidences are not convincing—and yet they believe in ghosts, spooks, spiritualized slates, and dancing tables? Others have no faith in Jesus, but find great wisdom and wonderful uplift in Buddha or Confucius. Surely one has well put it who said: "There is such a thing as credulous incredulity and superstitious irreligion."

The most of us dislike painful details. Let someone advertise to teach music by a short method, a language in a week, or art in a month, and victims are plenty. Some quick way to fortune, some royal road to position, some patent process to saintship, we all desire. We forget that between the beginning of a journey and the end thereof there must be many steps.

It is poor business to attack a man's religion. Of course his form or faith isn't as good as yours or as mine. That's settled, certainly. But for all that he will not relish having his religion ruthlessly destroyed. And then, suppose you take it from him, you are not altogether sure that he will readily adopt the particular kind you use. You may leave him without any religion good or bad. Now it seems to me a poor religion is better than none at all; just as a poor government is better than anarchy. I have met some exceedingly earnest people who are rather better at destruction than at construction, and who apparently fought better than they prayed. As Carlyle said of Voltaire, they "carry a torch for destruction but no hammer for building." The iconoclast may serve a good purpose, but he isn't an unmixed blessing. The method of the Master who "came not to destroy but to fulfil," is better. If I wish to burn a taper when I pray, you are unkind to blow it out, and what good does such a course do you, anyway?

Did you ever attend a Friends' (Quaker) meeting? I mean one of the old orthodox type. I am sure you must have felt the sanctity and solemnity of silence there. As Whittier tells us:

"And from the silence multiplied
By these still forms on either side,
The world that time and sense have known
Falls off and leaves us God alone."

Speech indeed has a place, but we need to learn that silence is a factor in worship. Martineau says: "Men in deep reverence do not talk to one another, but remain with hushed mind, side by side." Some of the purest and best souls I have ever known were not "gifted" in prayer, or in speech or song.

Some one has said: "It is better to say, 'This one thing I do,' than to say, 'These forty things I dabble in.'" Geo. Wm. Curtis tells us that "An engine of one cat power running all the time, is more effective than one of forty horse power standing idle." It is well worth while to get hold of one thing, and hang on. "Hold fast the beginning of our confidence, firm unto the end."

The world might gain something if we were perfectly candid. By this I do not mean blunt, brutal, harsh; but if we fluently and fearlessly wrote and spoke those things we believe to be true. Expediency, fear, or other motives keep us silent; while not speaking that we disbelieve, yet there is much we all hold to ourselves that might help some other soul if we were prepared to give it, and he were ready to receive it. Says Emerson: "Somewhere, not only every orator, but every man, should let out all the length of the reins, should find or make a hearty expression of what force and meaning is in him. . . . Accept your genius and say what you think."

The wisdom and the follies, the successes and the failures, the losses and disasters, the facts and the fables of the past, have crystalized in the present. The same holds good in our personal life and training. What you are to-day is a result of what you were yesterday. Swedenborg taught something like this when he said: "The garments of the angels grow mysteriously out of the emanations of their own characters." A wondrous law of unity pervades all things, small and great, past, present, and future.

LET US TURN for one moment to the matter of the Church attendance of children. I am always glad when I see children at church; and I am sorry that so few children attend our churches, or any churches, perhaps. The Sunday School is usurping the place of the church to such an extent that it is thought not proper to take the children to church. I wish every single child in this parish might be in church every Sunday morning. Suppose they do go to sleep: who cares? I believe that the influence of this habit of being in church—of feeling that they are a part of it, of feeling that it is expected of them that they will come—is more important than anything else that you can give in the way of religious training. If the church is not worth your attending, if it does not stand for your highest ideal of religious thought and religious labor, then I would not have the children go, and I would not go myself. But, if it is the best realization of your religious ideal, that you can practically attain, then believe that there is nothing finer for the children than that they should grow up to feel that they are a part of it. If I could have my way, and it came to be a matter of choice between the Sunday School and the Church, I would abolish the Sunday School. But that is not practical. The children expect the Sunday School: they wish for it. If we do not organize one that will teach them the things that we believe, they will attend one where they will be taught things that we do not believe. But I do think that it is a calamity when children are taught that the Sunday School is theirs, and that the Church is not. What is the result of it? In large numbers of cases, when they have outgrown the Sunday School, as they think, and have cultivated no taste for the Church, they are all abroad, having no religious tastes, no religious ideals, no religious passion, no religious devotion. It is not necessary, as I have tried to make plain, that the child should have clear, intellectual conceptions as to what is going on in the Church. It is the atmosphere, the impression, the habit.—M. J. Savage (Unitarian).

HUNT DOWN and slay your little faults. "He that is faithful in that which is the least is faithful also in that which is greater;" and they who will hunt down, and slay, and exterminate their little faults, be sure of it, will never willingly commit greater sins.

Glengarry School Days

BY RALPH CONNOR.

Author of "Black Rock," "The Sky Pilot," etc.

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CHAPTER XVI.

THE DOWNFALL.

IN ONE point the master was a great disappointment to Hughie; he could not be persuaded to play shinny. The usual challenge had come up from the Front, with its more than usual insolence; and Hughie, who now ranked himself among the big boys, felt the shame and humiliation to be intolerable. By the most strenuous exertions he started the game going with the first fall of snow, but it was difficult to work up any enthusiasm for the game in the face of Foxy's very determined and weighty opposition, backed by the master's lazy indifference. For, in spite of Hughie's contempt and open sneers, Foxy had determined to reopen his store with new and glowing attractions. He seemed to have a larger command of capital than ever, and he added several very important departments to his financial undertaking.

The rivalry between Hughie and Foxy had become acute, but besides this, there was in Hughie's heart a pent-up fierceness and longing for revenge that he could with difficulty control. And though he felt pretty certain that in an encounter with Foxy he would come off second best, and though in consequence he delayed that encounter as long as possible, he never let Foxy suspect his fear of him, and waited with some anxiety for the inevitable crisis.

Upon one thing Hughie was resolved, that the challenge from the Front should be accepted, and that they should no longer bear the taunt of cowardice, but should make a try, even though it meant certain defeat.

His first step had been the organization of the shinny club. His next step was to awaken the interest of the master. But in vain he enlarged upon the boastfulness and insolence of the Front; in vain he recounted the achievements of their heroes of old, who in those brave days had won victory and fame over all comers for their school and county; the master would not be roused to anything more than a languid interest in the game. And this was hardly to be wondered at, for shinny in the snow upon the roadway in front of the school was none too exciting. But from the day when the game was transferred to the mill-pond, one Saturday afternoon when the North and South met in battle, the master's indifference vanished, for it turned out that he was an enthusiastic skater, and as Hughie said, "a whirlwind on the ice."

After that day shinny was played only upon the ice, and the master, assuming the position of coach, instituted a more scientific style of game, and worked out a system of combined play that made even small boys dangerous opponents to boys twice their size and weight. Under his guidance it was that the challenge to the Front was so worded as to make the contest a game on ice, and to limit the number of the team to eleven. Formerly the number had been somewhat indefinite, varying from fifteen to twenty, and the style of play a general *melée*. Hughie was made captain of the shinny team, and set himself, under the master's direction, to perfect their combination and team play.

The master's unexpected interest in the shinny game was the first and chief cause of Foxy's downfall as leader of the school, and if Hughie had possessed his soul in patience he might have enjoyed the spectacle of Foxy's overthrow without involving himself in the painful consequences which his thirst for vengeance and his vehement desire to accomplish Foxy's ruin brought upon him.

The story of the culmination of the rivalry between Hughie and Foxy is preserved in John Craven's second letter to his friend Edward Maitland. The letter also gives an account of the master's own undoing—an undoing which bore fruit to the end of his life.

"DEAR NED:—

"I hasten to correct the false impression my previous letter must have conveyed to you. It occurs to me that I suggested that this school afforded unrivaled opportunities for repose. Further acquaintance reveals to me the fact that it is the seething center of the

most nerve-racking excitement. The life of the school is reflected in the life of the community, and the throbs of excitement that vibrate from the school are felt in every home of the section. We are in the thick of preparations for a deadly contest with the insolent, benighted, boastful, but hitherto triumphant Front, in the matter of shinny. You know my antipathy to violent sports, and you will find some difficulty in picturing me an enthusiastic trainer and general director of the Twentieth team, flying about, wildly gesticulating with a club, and shrieking orders, imprecations, cautions, encouragements, in the most frantic manner, at as furious a company of little devils as ever went joyously to battle.

"Then, as if this were not excitement enough, I am made the unwitting spectator of a truly Homeric contest, bloodier by far than many of those fought on the plains of windy Troy, between the rival leaders of the school, to-wit, Hughie of the angelic face and other-angelic temper, and an older and much heavier boy, who rejoices in the cognomen of 'Foxy,' as being accurately descriptive at once of the brilliance of his foliage and of his financial tactics.

"It appears that for many months this rivalry has existed, but I am convinced that there is more in the struggle than appears on the surface. There is some dark and deadly mystery behind it all that only adds, of course, to the thrilling interest it holds for me.

"Long before I arrived on the arena, which was an open space in the woods in front of what Foxy calls his store, wild shrieks and yells fell upon my ears, as if the aboriginal denizens of the forest had returned. Quietly approaching, I soon guessed the nature of the excitement, and being unwilling to interfere until I had thoroughly grasped the ethical and other import of the situation, I shinned up a tree, and from this point of vantage took in the spectacle. It appeared from Foxy's violent accusations that Hughie had been guilty of wrecking the store, which, by the way, the latter utterly despises and contemns. The following interesting and striking conversation took place:

"'What are you doing in my store, anyway?' says he of the brilliant foliage. 'You're just a thief, that's what you are, and a sneaking thief.'

"Promptly the lie comes back. 'I wasn't touching your rotten stuff!' and again the lie is exchanged.

"Immediately there is a demand from the spectators that the matter be argued to a demonstration, and thereupon one of the larger boys, wishing to precipitate matters and to furnish a *casus belli*, puts a chip upon Hughie's shoulder and dares Foxy to knock it off. But Hughie flings the chip aside.

"'Go away with yourself and your chip. I'm not going to fight for any chip.'

"Yells of derision, 'Cowardly, cowardly, custard,' 'Give him a good cuffing, Foxy,' 'He's afraid,' and so forth. And indeed, Hughie appears none too anxious to prove his innocence and integrity upon the big and solid body of his antagonist.

"Foxy, much encouraged by the clamor of his friends, deploys in force in front of his foe, shouting, 'Come on, you little thief!'

"'I'm not a thief! I didn't touch one of your things.'

"'Whether you touched my things or not, you're a thief anyway, and you know you are. You stole money, and I know it, and you know it yourself.'

"To this Hughie strangely enough makes no reply, wherein lies the mystery. But though he makes no reply he faces up boldly to Foxy and offers battle. This is evidently a surprise to Foxy, who contents himself with threats as to what he can do with his one hand tied behind his back, and what he will do in a minute, while Hughie waits, wasting no strength upon words.

"Finally Foxy strides to his store door, and apparently urged to frenzy by the sight of the wreckage therein, comes back and lands a sharp cuff on his antagonist's ear.

"It is all that is needed. As if he had touched a spring, Hughie flies at him wildly, inconsequently making a windmill of his arms. But unfortunately he runs foul of one of Foxy's big fists, and falls back with spouting nose. Enthusiastic yells from Foxy's following. And Foxy, having done much better than he expected, is encouraged to pursue his advantage.

"Meantime the blood is being mopped off Hughie's face with a snowball, his tears flowing equally with his blood.

"'Wait till to-morrow,' urges Fusie, his little French fidus Achates.

"'To-morrow,' yells Hughie, suddenly. 'No, but now! I'll kill the lying, sneaking, white-faced beast now, or I'll die myself!' after which heroic resolve he flings himself, blood and tears, upon the waiting Foxy, and this time with better result, for Foxy, waiting the attack with arms up and eyes shut, finds himself pummeled all over the face, and after a few moments of ineffectual resistance, turns, and in quite the Homeric way seeks safety in flight, followed by the furious and vengeful Achilles, and the jeering shouts of the bloodthirsty but disappointed rabble.

"As I have said, the mystery behind it remains unsolved, but Foxy's reign is at an end, and with him goes the store, for which I am devoutly thankful.

"I would my tale ended here with the downfall of Foxy, but, my dear Ned, I have to record a sadder and more humiliating downfall than that—the abject and utter collapse of my noble self. I have

once more played the fool, and played into the hands of the devil, mine own familiar and well-beloved devil.

"The occasion I need not enlarge upon; it always waits. A long day's skate, a late supper with some of the wilder and more reckless outcasts of this steady-going community that frequent the back store, results in my appearing at the manse door late at night, very unsteady of leg and incoherent of speech. By a most unhappy chance, a most scurvy trick my familiar devil played upon me, the door is opened by the minister's wife. I can see her look of fear, horror, and loathing yet. It did more to pull me together than a cold bath, so that I saved myself the humiliation of speech and escaped to my room.

"And now, what do you think? Reproaches, oburgations, and final dismissal on the part of the padre, tearful exhortations to repentance on the part of his wife? Not a bit. If you believe me, sir, my unhappy misadventure remains a secret with her. She told not a soul. Remarkably fine, I call that. And what more, think you? A cold and haughty reserve, or a lofty pity, with the fearful expectation of judgment? Not in the least. Only a little added kindness, a deeper note to the frank, sympathetic interest she has always shown, and that is all. My dear chap, I offered to leave, but when she looked at me with those great hazel-brown eyes of hers and said, 'Why should you go? Would it be better for you any place else?' I found myself enjoying the luxury of an entirely new set of emotions, which I shall not analyze to you. But I feel more confident than ever that I shall either die early or end in being a saint.

"And now, do you know, she persists in ignoring that anything has taken place, talks to me about her young men and her hopes for them, the work she would do for them, and actually asks my assistance. It appears that ever since their Great Revival, which is the beginning of days to them, events being dated from before the Great Revival or after, some of these young men have a desire to be ministers, or think they have. The difficulty is, preparation for college. In this she asks my help. The enormous incongruity of the situation does not appear to strike her, that I, the—too many unutterable things—should be asked to prepare these young giants, with their 'tremenjous' religious convictions, for the ministry; nevertheless I yield myself to do anything and everything she lays upon me. I repeat, I shall without doubt end in being a saint myself, and should not be surprised to find myself with these 'tremenjous' young men on the way to Holy Orders. Fancy the good Doctor's face! He would suspect a lurking pleasantry in it all. This letter, I know, will render chaotic all your conceptions of me, and in this chaos of mind I can heartily sympathize. What the next chapter will be, God only knows! It depends upon how my familiar devil behaves himself. Meantime, I am parleying with him, and with some anxiety as to the result, subscribe myself, Your friend,

"J. C."

[To be Continued.]

IN A RECENT issue of the *Maryland Churchman*, the Rev. R. Heber Murphy contributes a list of the early clergy of Maryland. He has discovered the names, and something of the records, of more than forty priests of the Church of England resident and at work in Maryland between 1631 and 1699. Mr. Murphy thinks that the list is still incomplete. In the same issue of the *Maryland Churchman* is printed (for the first time, it is thought) the following circular letter from the then Bishop of London, as to applications from persons in the Colonies for Ordination:

"FULHAM, July 13th, 1743.

"There having been of late a greater number of Persons than usual who have come from the Plantations for Holy Orders; I find it convenient to have it understood, that no Person may come over for that Purpose with any Hope of Success, unless he bring with him,—

"1st.—A Testimony and Recommendation from the Commissary for that Government in which his usual Residence has been.

"2nd.—An Account from the same Hand of the Truth of his Title, and if it be for his Assistant what occasion the incumbent has to desire one, and whether the Salary which he proposes to allow be sufficient with regard to the Value of the Living, and the duty to be performed.

"The several Commissaries are hereby requested to take the proper Methods of Making these things known, in the respective Governments to which they belong. (Signed) EDM. LONDON."

THE FOLLOWING quaint bidding to prayer is received, and it has been impossible to discover from what it is taken:

"For all parishes that weaken the hands of their priests, let us pray. If the people must have their say, like Balaam's poor ass that the prophet rebuked, may their mouths be opened to speak only words of wisdom, lest their brayings fall upon their own heads, and prove pernicious alike to both priest and people."

LOWLY circumstances are no bar to high thoughts.—*Maltbie D. Babcock.*

The Family Fireside

GOD'S SOLDIERS.

PROCESSIONAL.

Show us, Lord, the pathway
Soldiers true should tread.
Keep Thy Cross, our banner,
Ever at our head.
Be Thyself our Captain,
As we meet our foes,
Rally us in danger,
Lighten all our woes.
Show us, Lord, the pathway
Soldiers true should tread.
Keep Thy Cross, our banner,
Ever at our head.

Evils will beset us,
War on every side.
But we know our Leader
Wins, whate'er betide.
All our foes He'll vanquish,
Winning for the Right;
All our arms are burnished,
Ready for the fight.
(Show us, Lord, the pathway, etc.)

Satan will attack us
With temptations strong,
Evil hosts surround us
Luring us to wrong;
But our Heavenly Leader
Angel bands will send;
For our soul's protection
Spirits will attend.
(Show us, Lord, the pathway, etc.)

As we tread Thy pathway,
Ever straight and steep,
Let the sparkling waters
Flow out rich and deep;
Let Thy living Manna
Feed us evermore,
Till Thy hand doth guide us
Through the Jasper Door.
(Show us, Lord, the pathway, etc.)

Then before the Lamb's Throne
We will pour our praise:
Then to Harps Celestial
Joyous anthems raise:
Thus we'll end our journey
In the Land of Love,
Thus we'll join the chorus
Of our God above.
(Show us, Lord, the pathway, etc.)
(Rev.) WM. WALTER SMITH, M.A., M.D.

THE SONS OF JANUARY.

BY LORA S. LA MANCE.

ALL human kind have been babies once. From the days of Eve's children until now, billions have been born in January. Among them have been Talmage, the great preacher, Lucretia Mott, the reformer, Joseph Cook, the scholarly defender of orthodoxy, Philip Schaff, the Bible commentator, Neander, the Church historian, and Swedenborg, the founder of the Swedenborgian religion. On the other hand, January was the birth month of Ernest Renan and David Strauss, each of whom wrote a free-thinking life of Christ. It was the natal month also of Tom Paine, the skeptic, and wicked Pope Alexander VI., whose dissolute life brought such scandal to the Church that hundreds of years have not removed the stain.

January gave us the great composers, Schubert, Von Bülow, and Mozart; it gave us Gustave Dore, the artist of the weird and grotesque, and the poets, Burns, Byron, N. P. Willis, and Edgar Allen Poe; and the historians Rolin and Prescott. Among this first month's literary sons and daughters are also the novelists Wilkie Collins and Mrs. Henry Wood, whose masterpieces, *A Woman in White*, and *East Lynne*, have had hundreds of thousands of readers. January saw Sir Walter Scott bankrupted by the failure of those he had become surety for. From that time poor Scott toiled like a slave with his pen, trying to pay off that half-million indebtedness, dying at last a martyr to a debt of honor. To Dickens, January was

the harbinger of hope, for it saw his first story in black and white.

January gave us the Revolutionary soldiers and statesmen, Benjamin Franklin, Ethan Allen, and Israel Putnam; it gave us Robert Morris, who saved our nation's credit by his own private fortune, and Richard Henry Lee, who offered the resolution that brought about the Declaration of Independence. Alas! it gave us also Benedict Arnold, that arch-traitor to his country.

Edmund Burke, Lord Bacon, Charles Sumner, Caleb Cushing, Alexander Hamilton, Daniel Webster, Salmon P. Chase, James G. Blaine, and President McKinley were all born in January, the "statesman's month." That warring chief, Frederick the Great, Marshal Ney of Napoleonic fame, Stephen Decatur, who won American laurels in the war with Tripoli, "Chinese" Gordon of English fame, Wayne, who fought so recklessly as to be called "Mad" Anthony, General Winfield Scott, the hero of two wars, and Generals Robert E. Lee and Stonewall Jackson, the idols of the Southland, were all born in January. This was the natal month as well of Fremont the explorer, John Ericsson, who invented the screw propeller, and who built the Monitor of Civil War fame, James Watt, who invented the steam engine, and Bayard Taylor, the famous traveler. The black sheep among January's sons have been few, and those that have done her honor have been many.

A FAIR BARGAIN.

By WILDER GRAHAME.

AS LUTHER HOLMES walked toward his favorite hotel he was one of the most miserable of men as well as one of the most envied. He was rich and, like many of his class, suffered from the results of too rich dining. That was why he was miserable.

On the other hand, he could order whatever he wished without dread of an empty purse or of being regarded as a crank for his eccentricities. That was why he was envied.

"I just wish I could sit down to the dinner he can, just once," thought the boy who blacked his boots in the entry. "I haven't had a good square meal like that for—never."

"If I could only enjoy my dinner as this young savage will his," thought Mr. Holmes. "Ah! how my mouth used to water when I ran barefooted on the streets at thought of it. But that's the way with the world. One never can have what he would enjoy and never enjoy what he has. Formerly I was blessed with a big appetite—no, haunted, I should say—with little to put into it. Now I am haunted by the big dinners I then craved, with no place to put them."

The bootblack here finished up the first shoe and began on the second.

"Now here is a young savage, I'll allow," continued the man to himself, "who could very comfortably place himself around the outside of the biggest dinner one can imagine; a good dinner and a good appetite in sight of each without any advantage to either. The boy can't enjoy the dinner because it isn't his, and I can't enjoy it because I haven't the appetite."

The final touches were being put upon the second shoe and Mr. Holmes reached his hand into his pocket for the change but withdrew it again and looked questioningly at the boy. The shoe was finished, but the man just then had hold of an idea that wasn't, so he still hesitated.

"See here, boy!" he finally said, "I'll give you a quarter for an hour of your time. Is it a go?"

The lad was thunderstruck. "Yes, sir!" he answered as soon as he could speak.

"Very well. Now, another thing; have you got a good appetite?"

The boy's eyes kindled as he said again, "Yes, sir! I can eat all I can ever get."

"Ah, yes, yes! The difference between boyhood and manhood, so far as dining is concerned. The question with the first is how to get what he wants and with the second it is how to eat what he gets. When I was a boy I could tell about what I would like but I seem to have lost that power and I want you to supply it; in other words, go in and order my dinner for me."

"Me!" shouted the boy. "Why, I don't know how—that you would like."

"That is just my trouble, and I want your advice. Order exactly as you would for yourself, only without regard to the cost."

People smiled and wondered a little when the great banker

took his seat at the table, with a street urchin at his side. "Now," said the man, "do as I told you."

The boy took up the bill of fare and colored.

"It's mostly French or something, and I wouldn't know what I was getting."

"That's the way with most of us. I guess that is why they give things their French name—so we won't know what we are getting. Just order in plain English and let the bill go to—the next customer."

It somewhat astonished the banker to see the heap of plain English goods that soon accumulated under the boy's directions; more than he had been able to eat in the past three days. But it was made up of the hearty dishes he would have liked to order thirty years ago, before his digestion had been impaired by those numerous viands of uncertain make-up and unpronounceable names.

"Is that all?" he asked as the lad paused.

"I think it is," was the somewhat doubting reply.

"Very well, then. Your next task will be to eat it."

For a moment the boy was speechless with surprise. Then, as he thoroughly comprehended the meaning of his strange friend, he proved himself equal to the occasion and did full justice to his own order. What mattered it to him that people were looking at him in various stages of amusement? He was eating his dinner, or rather, Mr. Holmes'; and he it said that the banker enjoyed that dinner as he had not done for years. It gave him a great deal of pleasure; it gave him no pain. When they arose to go he said:

"I want you to come to my office to-morrow and do me another favor. Bring your dinner with you and plenty of it. I may not let you off at noon."

More than once next day the little bootblack wondered why he was kept at the bank so long with nothing particular to do. At noon he was called into the president's private office.

"Now, my boy," said Mr. Holmes, "what should you do after having dined with anyone?"

The boy was puzzled.

"What would you do if another bootblack invited you out to dine?"

"I'd ask him to dine with me the next day," the lad replied.

"Certainly! I accept your invitation," said the banker, laughing; "so bring in your dinner."

If the boy had been astonished the day before, he was thunderstruck at this request. But Mr. Holmes enjoyed the dinner, although the fare was of the coarsest kind, and he failed to put in his usual hour of misery after eating it. At the conclusion of the meal he said:

"To-morrow you shall dine with me the same as yesterday; then I will dine with you the next, and so on. Only—excuse me for mentioning it—I think in the future you should invite me instead of making me invite myself."

People wondered more and more why Mr. Holmes persisted in bringing a little street Arab to the table with him at one of the most fashionable hotels in town. He rather enjoyed their wonder, and in time, thanks to those frugal meals at his office and the boy's healthy choice of plain food at the table, was able to enjoy his dinners also. So, in one case at least, coöperation proved to be a mutual advantage. By means of it the boy was enabled to have what he enjoyed, and the man to enjoy what he had.

WHISPERING IN CHURCH.

THE WORST of all kinds of sound in church is that of human voices not engaged in the services; worst in indecency, worst in moral transgression. Even religious conversation is wrong; secular conversation is profanity. Comments on the service itself, if favorable and friendly, are impertinent; if critical, are disgraceful; if comical, or calculated to provoke laughter, are infamous. For all mutual communications that appear to be necessary, a sufficient forethought would, in most instances, obviate the necessity. If those who whisper would think twice first, they would commonly see that no serious harm would come of keeping still till after the service. The insult lies against His courts, against the authorities of the Church, against the congregation. A whisper reaches farther than the whisperer imagines. And wherever it reaches it may rightly stir indignation. It is a form of ill manners, the more deplorable because it is scarcely capable of rebuke and suppression by any other means than a general sense of good behavior and a right education.—*Bishop Huntington.*

THERE is nothing in human life so precious to God, neither clever words nor famous deeds, as the sacrifices of love.—*Ian Maclaren.*

The Living Church.

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Church Kalendar.



- Jan. 1—Thursday. Circumcision.
- " 2—Friday. Fast.
- " 4—Second Sunday after Christmas.
- " 6—Tuesday. The Epiphany.
- " 9—Friday. Fast.
- " 11—First Sunday after Epiphany.
- " 16—Friday. Fast.
- " 18—Second Sunday after Epiphany.
- " 23—Friday. Fast.
- " 25—Conversion of St. Paul. Third Sunday after Epiphany.
- " 30—Friday. Fast.

KALENDAR OF COMING EVENTS.

- Jan. 4—Centennial St. Peter's Church, Baltimore.
- " 6—Oklahoma Convocation.
- " 14—Natl. Conf. Ch. Clubs, Pittsburgh.
- " 18—Missionary Sunday.
- " 20—Special Convs., Mississippi, Newark.
- " 27—Conv., California.

Personal Mention.

THE Rev. W. N. R. ASHMEAD of Gettysburg, Pa., has resigned his charge to accept a call to the parish of Great Bend and New Milford, Pa.

THE Rev. W. C. BERNARD is now rector of Swanton, Vermont.

THE address of the Rev. CHAS. H. BIXBY has been changed to 112 Fifth St., Chicago, Ill.

THE Rev. ARTHUR L. BUMPUS of Boston, has accepted the position of assistant at St. Paul's Church, Milwaukee, with charge of St. Mark's Chapel.

THE Rev. W. A. CASH has accepted the rectorship of Grace Church, Columbus, Neb.

THE Rev. J. J. DIXON of Bellevue, Ohio, has been called to the rectorship of Grace Church, Mansfield, Ohio.

THE Rev. JOSEPH HOLLAND EARP has been appointed minister of Trinity Church, Steelton, Pa., and of St. Michael and All Angels', Middletown, Pa., and will begin work there about the middle of January. Mr. Earp has for two years served as assistant minister of St. James' Church, Lancaster, Pa., of which the Rev. W. R. Breed is rector. Address, Steelton, Pa.

THE Rev. E. T. EVANS has resigned the rectorship of St. John's, Fort Hamilton, Brooklyn, N. Y.

THE Rev. R. R. GRAHAM of Cincinnati has been called to the parish at Urbana, Ohio.

THE address of the Rev. STEPHEN H. GREEN after Jan. 4th will be Ipswich, Mass.

THE Rev. W. N. GUTHRIE is still rector of the Church of the Resurrection, Fern Bank, Ohio, and should be addressed accordingly.

MISS LULU HIGGINS of the African Mission has been ordered South for a winter of complete rest, which it is hoped will complete her recovery. Her address is "Dinglewood, Columbus, Ga."

THE Rev. L. P. HOLMES, whose resignation of St. Alban's Church, Sussex, Wis., took effect Dec. 1st, has accepted a call to St. John's Church, Lake Benton, Minn. Address at the latter place after Jan. 6, 1903.

THE Rev. C. R. KUYK of the Diocese of Southern Virginia has accepted a call to the rectorship of the Church of the Epiphany, Barton Heights, Richmond, Va.

THE Rev. R. L. MCCREADY of Frankfort, Ky., was called to Flint, Mich., but did not accept, as reported in *The Living Church Annual*, but will go to Avondale, Cincinnati, Ohio, on Jan. 1st.

THE Rev. H. O. MILLER and family have temporarily removed from Norwood, Pa., to 118 N. 34th St., Philadelphia, Pa. Address accordingly.

THE address of the Rev. JOHN T. ROSE until May 1st will be 4 George Yard, Lombard St., London, E. C., England. The Rev. A. C. Clarke will have charge of St. Peter's Church, Cazenovia, N. Y., during the absence of the rector.

THE Rev. DR. A. F. SCHEPP of Tomah, Wis., has been appointed assistant at Zion Church, Pontiac, Mich.

THE Rev. H. W. STARR, having been threatened with a nervous collapse, has resigned his position as Headmaster of the West Texas Military Academy, San Antonio, Texas, and accepted the rectorship of St. Jude's Church, Monroe, Missouri, where he should be addressed.

THE Rev. P. F. STURGES, for some years senior curate of St. George's parish, New York, has been elected rector of St. Peter's Church, Morristown, N. J., Diocese of Newark.

THE address of the Rev. B. W. R. TAYLER is 512 W. Adams St., Los Angeles, Calif.

THE Rev. PAUL R. TALBOT of Ellsworth, Kansas, has accepted a call to Grace Church, Hutchinson, Kansas.

THE address of the Rev. J. H. WILSON is 30 South 2nd St., Elizabeth, N. J.

ORDINATIONS.

PRIESTS.

FOND DU LAC.—At Grace Church, Oshkosh, on St. Thomas' day, by the Bishop Coadjutor, the Rev. JAMES THOMAS MACGOVERN and the Rev. F. A. SAYLOR. The candidates were presented by the Rev. B. T. Rogers, who also preached the sermon. Mr. MacGovern is missionary at Chilton and Mr. Saylor assistant to Bishop Weller at Grace Church, Oshkosh.

KANSAS.—Bishop Millsbaugh ordained to the Priesthood in the Cathedral, Topeka, Kan., on the Fourth Sunday in Advent, St. Thomas' day, Dec. 21st, the Rev. AARON PERRY RANDALL and the Rev. GEORGE BELSEY. They were presented by the Rev. Archibald Beatty, D.D. The sermon was by the Rev. Irving Baxter. These also with the Very Rev. J. P. deB. Kaye, joined in the "laying on of hands of the Presbytery." The Rev. Mr. Randall becomes rector of Newton, Kans.; the Rev. Mr. Belsey will be transferred to the District of Salina upon the consecration of its Bishop.

KENTUCKY.—By the Bishop of Kentucky on Dec. 21st, in Christ Church Cathedral, Louisville, the Rev. CHARLES WADSWORTH BALL HILL, deacon, to the Priesthood. The sermon was preached by the Rev. C. P. Rodefer of Russellville, Ky. The candidate was presented by the Rev. John K. Mason, D.D., of Louisville. These, with the Rev. Charles E. Craik, D.D., Dean of the Cathedral, and the Rev. Anton T. Gesner of Minnesota, united in the laying on of hands. Mr. Hill is now the rector of Christ Church, Bowling Green, Ky.

QUINCY.—On Sunday, Dec. 21st, Feast of St. Thomas and Fourth Sunday in Advent, the Bishop of the Diocese ordained to the Priesthood the Rev. ALEXANDER BRUNNER and the Rev. CARL GEORGE ARNOLD ALEXANDER. The service was held in St. John's (Swedish) Church, the rector of which, the Rev. C. A. Nybladh, preached the sermon in Swedish. The Rev. E. H. Rudd, D.D., presented the candidates, both priests joining in the laying on of hands. The Rev. A. Brunner is in charge of the Swedish work in Moline, and the Rev. C. G. A. Alexander is missionary at Mendon and Hamilton.

SPRINGFIELD.—On the Fourth Sunday in Advent, the Rev. ROBT. MARK LAURENSEN, Deacon, was advanced to the Holy Order of Priests, by the Bishop of Springfield, in Trinity Church, Rock Island. The rector, Dr. Sweet, the Rev. Dr. Burrell of Christ Church, Moline, and the Rev. A. E. Montgomery of Trinity Church, Davenport, united with the Bishop in the laying on of hands. Mr. Laursen has been acting as curate to Dr. Sweet since October last. He is a graduate of Nashotah in the class of 1902.

DIED.

BURRY.—On Wednesday, December 17th, 1902, at 9 A. M., entered into rest and peace; into the Blessed Paradise of God, EMMA, the beloved wife of the Rev. THOMAS BURRY, Gainesville, Ga. Grant her, O Lord, eternal rest, And let light perpetual shine upon her.

DECKER.—Entered into rest at San Francisco, Calif., on Sunday, Dec. 7, 1902, JENNIE M. (SCOTT) DECKER, widow of Peter Decker, and daughter of the late E. A. Scott, Chazy, Clinton County, New York.

PERKINS.—At rest early in the morning of Tuesday, Dec. 23d, 1902, at her home in Buffalo, HARRIET AMELIA PERKINS, widow of the late Thomas G. Perkins, and mother of Frederick L. A. Cady and Thomas G. Perkins of Buffalo, in her 90th year.

Lord, all pitying Jesu, blest,
Grant her Thine eternal rest.

WANTED.

POSITIONS OFFERED.

WANTED—Women to learn Nursing; must be between the ages of twenty-two and forty-five, and must furnish references as to Church standing, good health and education. Address in own handwriting, St. Luke's Hospital, Kansas City, Mo.

A NEW CHARITABLE INSTITUTION wishes the service of one or more experienced solicitors in Church work. Ladies preferred. Please address HOSPITAL, care THE LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

POSITION WAITED by a woman, 30 years of age, in caring for an invalid. Have had nine years' experience. Reference given. Miss NELLIE I. HOVEY, Delavan, Wis.

ORGANIST AND CHOIRMASTER desires change. Satisfactory references from present and former positions. Not looking for large salary. Good organ and choir material, with field for teaching (voice culture) essential. Address "G," care LIVING CHURCH, Milwaukee.

RECTOR of parish in Southern city desires charge in the North. Fluent extempore speaker, strong, energetic; with small family. Address, RECTOR, care THE LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER.—Exceptional experience and ability. Leaving important church in Diocese of New York. Thoroughly competent player and choir trainer. Address ORGANIST, 124 Poningoe St., Port Chester, N. Y.

PERSONAL.

PROF. F. MARTIN TOWNSEND, Newark, O., offers free to all interested in Oriental travel his new, helpful, complete, descriptive pocket-guide, "In Olden Paths."

PARISH AND CHURCH.

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EUCCHARISTIC VESTMENTS, of cloth, correct color and shapes. Orphreys and Crosses of braid, outlined, each set five pieces, \$14.00, including Chasuble, Stole, Maniple, Veil, and Burse. Full set, four colors (White, Red, Green, and Violet), 20 pieces, \$54.00. ST. RAPHAEL'S GUILD, 54 West 47th Street, New York City.

ALTAR FLOWERS—We will send our seed list, with samples, showing how money may be raised for the children's offering. ST. ANN'S GUILD, Sharon, Wis.

The General Clergy Relief Fund of the Episcopal Church in the United States

For Legal Title for use in making Wills see various Church Almanacs

OBJECT: Pensioning of the Clergy and the Widows and Orphans of the same.

This Fund systematically secures and pays out to nearly 400 annuitants (clergy, widows and orphans, the family unit) "upon the basis of need and character alone," without regard to age, diocese, or payment of premium or contributions, more money than any other organization in the Church attempting a like work.

Annual Subscriptions earnestly solicited.

All Churches and Clergy should be on the records.

Remember the Fund by Legacies and Bequests.

The General Convention recommends Quinquagesima Sunday for an annual offering from each church; that a Percentage of the Communion Alms be given to this Fund; that it be remembered in legacies and bequests; and gives it the Royalty on the Hymnal.

This Fund and the Domestic and Foreign Missionary Society stand together in the general canons of the Church as the only two general, official societies so provided for—the Church's WORK and Her WORKERS. See Canon 8, Title 3.

Is the only Fund of nearly 30 Dioceses lately merged with it.

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Twelfth and Walnut Streets, Philadelphia

Rev. ALFRED J. P. McCURE, Ass't Treas.

NOTICE.

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Is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is in-

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These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

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Copies of all publications will be supplied on request to "The Corresponding Secretary," 281 Fourth Avenue, New York City.

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,

General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

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As there are frequent inquiries addressed to THE LIVING CHURCH with respect to outside business matters, arrangements have been made

whereby our Chicago office will gladly receive and answer any queries relative to the purchase or selection of goods of any character whatever, and will undertake such purchases when so desired. For such services there will be no charge to our subscribers. Address such communications: "INFORMATION BUREAU, THE LIVING CHURCH, 153 La Salle St., Chicago."

BOOKS RECEIVED.

BYRON S. ADAMS. Washington.

Recollections of a Long Life. By Joseph Packard, D.D. 1812-1902. Edited by Rev. Thos. J. Packard. Copies may be obtained of the Publisher or through booksellers. Price, \$2.25.

HENRY T. COATES & CO. Philadelphia.

Four Little Indians; or How Carroll "Got Even." By Ella Mary Coates. Price, 80 cents net.

Mollie and the Unwise Man. By John Kendrick Bangs. Price, \$1.00 net.

EDUCATIONAL PUBLISHING CO. Boston.

Marion's Experiences. School Days in Germany. By Lucy A. Hill, author of *Rhine Roomings*. Price, 75 cts.

THOMAS Y. CROWELL & CO. New York.

Economics of Forestry. By Bernhard E. Fernow. Price, \$1.50 net.

J. B. LIPPINCOTT CO. Philadelphia.

Prayers and Thoughts for the Use of the Sick. By Lucy Forney Bittlinger.

ST. GILES PRINTING CO. Edinburgh.

Father Gilpin. The noblest Representative of the English Reformation. By G. H. Ross-Lewin, M.A.

PAMPHLETS.

Catalogue of the General Theological Seminary. 1902-03.

The Church at Work

ALABAMA.

C. M. BECKWITH, D.D., Bishop.

Service for Boys at Birmingham.

THE EVENING SERVICE at the Church of the Advent, Birmingham, on the third Sunday in the month, is arranged by the Junior chapter of the Brotherhood of St. Andrew, specially for boys. The second service of this kind was held on St. Thomas' day when, after the second lesson, six boys were admitted to the chapter, by the rector. After the admission, the rector, in a few well chosen words, and on behalf of the chapter, presented the director with a Prayer Book and Hymnal. The sermon was preached by the Rev. J. J. D. Hall of Ensley.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.

Dr. Griswold's Consecration.

THE CONSECRATION of the Rev. S. M. Griswold, D.D., as Missionary Bishop of Salina, is appointed to take place at the Cathedral in Albany, on Thursday, Jan. 8th, at which time the Archdeaconry of Albany will also be in session and will be present at the high function. The consecration sermon will be preached by the Bishop of Albany, and in the evening of the same day the newly consecrated Bishop will preach the sermon at a missionary evensong at St. Peter's Church, when an offering will be taken for missionary work in Salina. It is expected that an episcopal ring will be presented to Dr. Griswold by the members of the Archdeaconry of Albany. The sessions of the Archdeaconry will be held at St. Peter's Church, beginning with an early celebration on the day men-

tioned, and with a business session during the afternoon.

CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop.

Tributes to the Rev. W. H. Van Allen.

Among the public tributes to the Rev. W. H. Van Allen in connection with his relinquishment of the rectorship of Grace Church, Elmira, in order to accept that of the Advent, Boston, was a chaplain's jewel of gold, very handsome and suitably inscribed, presented by a Masonic lodge, being the Ivy Lodge, No. 397, and also a loving cup of silver, suitably inscribed, from the Browning Club of Elmira, of which Mr. Van Allen was the founder and for some time the president.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., D.C.L., Bishop.

New Organ at Harrisburg.

THE VESTRY of St. Stephen's Church, Harrisburg, accepted the new Moller pipe organ placed in the church, on the recommendation of Prof. Haslup of Baltimore and Prof. Crozier of Harrisburg, and on Dec. 10th it was dedicated by the rector, the Rev. E. F. Smith, after which a recital was given by Mr. Dingley Brown.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

CHAS. P. ANDERSON, D.D., Bp. Coadj.

Missionary Mass Meeting—Notes—Clergy for Grace Church—Lake Forest.

THE MISSIONARY mass meeting, arranged under the auspices of the Church Club, to be held at the Auditorium on the evening of

Wednesday, Jan. 7th, will be one of the most elaborate gatherings of the kind ever arranged in the West, and it is hoped that the missionary interest to be aroused will be pitched in a high key. The united vested choirs of the city will lead in the singing, which will include familiar hymns and the Hallelujah Chorus. A recital on the magnificent organ of the Auditorium will be given thirty minutes before the opening of the mass meeting. The addresses are to be delivered by the Bishop of Chicago, the Bishop Coadjutor of Chicago, the Bishop of Kyoto, Japan, and the Rev. Dr. Stone, rector of St. James' Church. The seats are free in all parts of the building and none reserved. The President of the Church Club will take the chair promptly at 8 o'clock. Mr. Wm. Smedley, as precentor and conductor, has issued full printed instructions to all of the vested choirs of the Diocese, which will occupy and fill the platform. Mr. Hemmington of Epiphany will preside at the organ. Much enthusiasm has already been evoked, and every indication points to a magnificent missionary rally.

THE REV. DR. GOLD of the Western Theological Seminary is the appointed Paddock lecturer for 1904.

THE REV. JESSE H. DENNIS, rector of St. John's, Naperville, has accepted a call to the Church of the Redeemer, Elgin, and will take up his new work at the New Year, when the Rev. Stephen H. Green leaves for his home at Ipswich, Mass. The Rev. J. M. D. Davidson, City Missionary, takes up his residence in the Cathedral clergy house on or about Jan. 1st.

MR. CHARLES ADAMS, organist at St. Mark's, Evanston, and formerly, during many years at the Cathedral, was lately buried from the latter, Bishop McLaren officiating.

CHRISTMAS DAY at Grace Church, where the Rev. J. H. McKenzie, rector of the Howe School for Boys at Lima, Ind., officiated, was the occasion for reading, at the midday service, a "special delivery" letter announcing the acceptance by the Rev. William Otis Waters, of the rectorship, vacant since the resignation of the Rev. Dr. Stires, Sept. 1st, 1901. Mr. Waters is not expected to take up his work here for some weeks, but he has nominated as his assistant in Grace, the Rev. C. J. H. Mockridge, rector of St. Philip's and Emmanuel, Detroit, and this nomination, if not already confirmed by the vestry, will be; so that he may occupy the ground for the rector from the beginning of the year. Mr. Mockridge is a Canadian, son of the Rev. Dr. Mockridge now of San Jose, Cal., and was graduated M.A. at Trinity College, Toronto, in 1898. He will be the sixth alumnus of that College in the number of the diocesan clergy.

BISHOP ANDERSON went on the evening of Dec. 21st to New Orleans for a fortnight's rest, intending to return in time for the great Missionary rally in the Auditorium on Jan. 7th.

A STAINED GLASS WINDOW will be unveiled on Christmas in the Church of the Holy Spirit, Lake Forest. It was executed by Walter Janes & Co., New York City, and is from an original design by Frances White. The window is in four openings, but treated as one. Subject, Pentecost, and the moment chosen, that described in the verses from Acts iv. 2 and 3. These verses appear upon

MRS. CHARLES M. BEACH, a zealous worker in St. James' parish, West Hartford, died at her home, Vine Hill, on Dec. 20. Mrs. Beach was a daughter of Thomas Belknap, a well-known layman in Hartford, and sister to the wife of the Rev. Edmund Rowland, D.D., rector emeritus of St. John's, Waterbury. Miss Edith and Miss Mary Beach, two of the daughters of the departed, are active in the Woman's Auxiliary, the Junior Auxiliary Publishing Company, and other forms of Church work.

INGLESIDE, a Church school at New Milford, was partly destroyed by fire on the Fourth Sunday in Advent. The cause is unknown. The school had closed for the holidays. The loss is estimated at \$40,000; that on the building is covered by insurance.

THE REV. GEO. L. PARKER, curate of Trinity Church, New Haven, has lately resigned to accept the rectorship of the parish at Palo Alto, Cal., the seat of the Stanford University. The rector of Trinity, Dr. Baker, has presented Mr. Parker, on behalf of the Sunday School and others, with a silver Communion service, as a token of esteem.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

Ancient Church to be Restored.

A MOVEMENT has been started in Sussex County for the restoration of historic old Prince George's Church at Dugsboro. Prince George's Church is supposed to have been built as early as 1730. It was originally a chapel of ease to St. Martin's, the mother church, of Worcester Co., Md. The Rev. Mr. Inglis, in 1765 wrote to the S. P. G., "The

DULUTH.

J. D. MORRISON, D.D., LL.D., Miss. Bp.

Missionary Notes.

ALL SAINTS' CHURCH, Morris, the home church of the Rev. Roderick J. Mooney, General Missionary of the District of Duluth, has been extensively repaired and improved. A new vestry has been built, the interior of the church building has been artistically painted and frescoed, a new heating plant introduced, a new carpet placed on the floor, and a very handsome set of electroliers put in position. A number of traveling men, friends of Mr. Mooney, have paid for a very beautiful altar rail. These improvements have made this little church one of the most beautiful in the State. A vested choir, under the direction of Miss Eva H. Alcott, sang for the first time on Thanksgiving day, when the church was reopened.

THE MISSION at Ortonville, which had nearly died out, and which had unfortunately lost its church building some years ago by foreclosure of a mortgage, has been revived, and they are now worshipping in the Methodist church. A mission committee of good and loyal men was appointed and a vigorous ladies' guild organized. A new church will be built in the spring.

AT GRACEVILLE a mission has been organized, a mission committee of devoted men appointed, and a goodly attendance worship at each service.

THE CHURCH PEOPLE at Beardsley have been gathered together, a guild of enthusiastic ladies organized, who, with the assistance of the people, propose to build a church during the next year.

ST. LUKE'S CHURCH, Brown's Valley, is attended by a congregation that has taxed it to the uttermost, and in all departments, services, Sunday School, guild, and missionary societies, is doing a splendid work. This church is to be enlarged by an addition of thirty feet, and the money has been raised to pay all bills. A new choir has been organized under the direction of Mrs. Wm. M. Becker, which will compare favorably with any of the choirs outside of the large cities of the State.

SEVERAL other points have been visited by the General Missionary, and the only thing that effectually bars the growth of the Church is the lack of priests and a little money. One thousand dollars invested in this work at present will show the most blessed results in the very near future, and anyone wishing to make such an investment could not do better than to send it to the Bishop.

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

Memorial Altar—Notes.

IT IS PROPOSED to erect an altar in the Church of the Good Shepherd, Jacksonville, to the memory of the Rev. Edmund Coles Belcher, who died in London, England, on Nov. 20th. That a memorial should be placed to him in the Church of the Good Shepherd, rather than elsewhere, seems fitting, as this was the only parish of which he was ever rector in the 21 years of his ministry. All his other work was either as assistant or as *locum tenens*. It was while serving at the altar in Jacksonville that his active ministry came to a close. It is expected that the memorial will be in place by Easter, and if there are any of his friends elsewhere who would like to be associated with his friends and parishioners in Jacksonville, in erecting this permanent memorial in the church which in itself is a monument to his untiring energy and zeal, they may do so by communicating with the present rector, the Rev. M. Campbell Stryker.



NEW WINDOWS, CHURCH OF HOLY SPIRIT, LAKE FOREST, ILL.
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a scroll in the tracery above the twelve apostles and form an important part of the whole scheme, which is rich in color and very decoratively treated. The flesh painting is also by Mrs. White, who is Mr. Jane's sister and does the most of his figure designing, etc. The windows are given by Mr. and Mrs. John H. Dwight of Lake Forest, and are memorials.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Missionary—Death of Mrs. Charles M. Beach—School Burned.

ACCORDING to the apportionment plan, the share for the Archdeaconry of Fairfield is \$7,628.05. This has been apportioned to the several parishes on the basis of current expenses, reported for last year. The amounts range all the way from Emmanuel, Weston, \$16.81 to St. John's, Stamford, \$955.66.

THE WOMAN'S AUXILIARY of the Diocese has made the annual pledges for 1902-1903: Foreign Missions \$800, domestic \$3,150, colored \$835, Indian \$600, current expense fund \$400; total, \$5,685.

lines between this province and Maryland are now run out and fixed according to a decree in Chancery. By this division Sussex will be twice as large as it is at present and one of the Maryland churches will be thrown into the lower end of it."

About 50 years after its erection, Prince George's was enlarged chiefly at the expense of Gen. Dugsworthy. This was done by adding transepts and a small sanctuary on the east end; the ground plan, by these additions being extended into the form of a Latin cross. In 1866 the transepts were still standing, but so much decayed as to be past repairing. The original edifice, however—the nave—still remained in good condition, the ground-sills and framing timbers of this part being of the best cedar and pine that the ancient forest of Sussex produced. In 1866, under the superintendence of the Rev. J. Leighton McKim, new shingles were put on the roof of the nave. Ten years later the decayed part was replaced in a measure by a small chancel, intended to conform as far as possible with the design of the original structure. Regular services in Prince George's were discontinued in or about 1847.

THE REV. JOHN U. GRAF has recently been appointed missionary on the Upper St. John's River. In the former prosperous years of orange growing in this section of Florida, the St. John's River was an important point of attack in the diocesan field. There are a number of small towns and villages scattered along its banks with from twenty to a dozen Church families in each community. Under adverse circumstances, and for the most part without regular clerical aid, services have been maintained at not a few of these places. The appointment of a missionary for the river means the spreading of the little spark so carefully cherished by devoted lay people.

IT IS THOUGHT that the remodeled Trinity Church, St. Augustine, will be ready for occupancy by the first or second Sunday in January. Already the capacity of the parish house, in which services are now being held, is taxed, and the incoming of many tourists will not help the situation.

AT ST. JOHN'S, Jacksonville, it has been found necessary to enlarge the temporary frame chapel used by the congregation. The building of the new St. John's, although going steadily on, will be a work of time. The congregation is making gigantic efforts to acquire sufficient funds for its proper completion.

AT ST. ANDREW'S CHURCH, Jacksonville, a new rectory is being built. The resignation of the Rev. J. R. Bicknell of the charge of St. Katharine's, Pensacola, and his consequent departure from the Diocese, is regarded somewhat in the nature of a calamity. For many years Mr. Bicknell has been connected with the Diocese. For the last five years he has been in charge of St. Katharine's and of the Naval mission at Warrington. He has been secretary of the Diocese during the past four years.

GEORGIA.

C. K. NELSON, D.D., Bishop.

Death of Judge Roberts.

THE DEATH of Judge Rufus W. Roberts, a leading Churchman, occurred at his home in Milledgeville on Dec. 17th, after he had been ill with typhoid fever some six weeks. Judge Roberts was a leading citizen, Judge of the City Court, and sometime State Senator. He was also active in the Church, and was a prominent Mason.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

St. Peter's Centennial—Improvements at Emmanuel — Cornerstone Laid — Notes—Mr. Paine's Anniversary.

ARRANGEMENTS have been completed for celebration of the 100th anniversary of the founding of St. Peter's Church, Baltimore. On Sunday, Jan. 4th, there will be a celebration at 8 o'clock. After morning prayer and a second celebration at 11 o'clock, the Bishop of Maryland will preach. In the afternoon there will be a Sunday School service and the annual meeting of the Maryland Branch of the Junior Auxiliary, with addresses by the Rev. Dr. Arthur S. Lloyd, the Rev. Dr. Duhring, and the Rev. Dr. J. B. Falkner. At the night service Dean Hodges will preach. There will be a reception on Wednesday evening, Jan. 7, in the parish house, and addresses are expected from the Rev. Messrs Stehl, Murray, Coupland, and Powell, and the Rev. Dr. J. S. B. Hodges. On Friday at morning prayer and celebration, the anniversary sermon will be preached by the Rev. Carl E. Grammer, D.D., son of the Rev. Julius Grammer, who was for many years the rector of St. Peter's. At evening prayer there will be addresses by the Rev. Dr. Tidball of Philadelphia, and the Rev. Dr. Clappett of San Francisco, a former rector of St. Peter's.

At the 11 o'clock service on Sunday, Jan. 11, Bishop Talbot will be the preacher, and Dr. McConnell at night. When the present rector, the Rev. William Howard Falkner, came to St. Peter's, the church was burdened with a very heavy debt. A strong effort has been made to pay this off, and it is hoped that by the time of the centennial services all the money needed will be in hand. St. Peter's is doing an excellent work in a very difficult position.

NEARLY \$40,000 has been spent during the past summer in improving Emmanuel Church, Baltimore. The arrangement of the chancel has been entirely changed, an elaborate baptistry, occupying the space formerly filled by the vestry room. The whole body of the church has been renovated, and at the east end, beneath the chancel, there has been built a beautiful little chapel, which will be used for funerals and occasional services.

THE CORNER-STONE was recently laid for a new chapel in Anne Arundel County, to be known as St. Luke's. This is the outgrowth of a neighborhood Bible class taught by a faithful woman, the organist of Christ Church, West River. Nearly all the money needed for the completion of the building is in hand.

ST. PAUL'S CHAPEL, Point of Rocks, has several times been almost swept away by the rising waters of the Potomac River. It is now proposed to move the building to a safer place. About \$1,200 of the necessary \$2,000 has been raised for the purpose.

GRACE CHURCH, New Market, in western Maryland, destroyed by fire last winter, is soon to be rebuilt; and it is reported that a new church is to be built at Mt. Savage in Alleghany County.

MR. DAVID CALDWELL MACBRYDE is now headmaster of the Warfield School, the diocesan school for boys, having succeeded the Rev. George W. West, retired.

THE 25th ANNIVERSARY of the rectorship of the Rev. Robert H. Paine at Mount Calvary Church, Baltimore, will be celebrated on the Epiphany, being Tuesday next. There will be a celebration of the Holy Eucharist at 10:30, and in the evening a reception in the school room.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Mrs. Greenleaf's Bequests—Dorchester.

MRS. GREENLEAF, sister of the poet Longfellow, leaves in her will, \$25,000 to St. James' Church, North Cambridge; \$2,000 of the sum to be set aside as a chancel repair fund, including the care of the font and organ, and the net income of the balance to be applied towards the salary of the rector. St. Luke's Home for Convalescents receives \$5,000; the Society for the Relief of the Widows and Orphans of Deceased Clergymen, \$5,000; the Cambridge Hospital, for free bed, at the disposal of the rector of St. James' Church, \$5,000; to St. James' Church, for use in charitable work under name of Paddock Memorial, \$5,000; to Industrial Branch of Humane Society of Cambridge, Christ Church, \$2,000; to the Episcopal Theological School in the same city, \$2,000; to the Domestic and Foreign Missionary Society, \$5,000; and \$3,000 to the Children's Hospital, Boston, under the charge of the Sisters of St. Margaret.

ST. MARK'S MISSION, Dorchester, has entered upon its sixth year. It has now 400 members and 150 communicants. \$8,000 was paid for its present property, and it is now free from mortgage. Plans for a new church are already under way. The Rev. Henry Martyn Saville has been in charge of this mission for five years, and has accomplished

a splendid work for the Church in this growing part of Boston.

THE REV. ALFRED A. S. MOORE, a colored Methodist minister, has taken up his residence with the clergy of St. John the Evangelist in Boston, and will study for Orders. His work will be among the colored people in St. Augustine's parish.

THE CHURCH at Belmont, having a good supply of coal, is selling fourteen tons of it to those needing fuel. The Church of the Ascension and Emmanuel House were open all day on a recent Sunday for the comfort and shelter of those who have no coal.

ST. PAUL'S, Brookline, observed its fiftieth anniversary last Sunday. The Rev. L. K. Storrs, D.D., rector, preached the historical sermon. The first service was held in the town hall, July 8, 1849, and two years afterwards the church building was erected. The first service in the church was held by the present Bishop of Rhode Island. The Rev. Dr. Storrs has been rector over 25 years.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

Presbyterian Minister Received — Nashotah — Kemper Hall—Guild Hall at Racine.

THE REV. MATTHEW P. BOWIE, until recently a minister of the Presbyterian denomination, was, with his wife, confirmed by Bishop Nicholson at the Cathedral on Dec. 18th. Mr. Bowie will at once proceed to his preparation for priest's orders in the Church, in this Diocese.

THE REV. JOHN C. JETTER was married at St. John's Church, Milwaukee, on Monday evening of last week, to Miss Ivy May Snyder, the Rev. James Slidell, rector of the parish, officiating.

THE MATRICULATION of the junior class, seven in number, of Nashotah House, took place on Saturday, Dec. 20th, in the seminary chapel. The Rev. Dr. Webb presided, and the Bishop of Milwaukee made the address.

THE NEW REREDOS, large and massive, built of oak, was received and blessed by the Bishop in St. Peter's Chapel, Kemper Hall, Kenosha, on Sunday evening, Dec. 21st, the eve of St. Thomas' day. Evensong was said by the chaplain, the Rev. F. L. Maryon, and the Bishop then used the office of Benediction and made an address. The Sisters of St. Mary, in charge of the school, and a large congregation, assisted.

THE BISHOP had the pleasure, on St. Stephen's Day, of opening the new guild hall of St. Stephen's Church, Racine. This guild hall was formerly the city station of the C. & N. W. Ry. The railroad erected a new station, and donated the edifice to St. Stephen's parish. It was necessary to move it only about three blocks, where it was rebuilt and a foundation constructed under it, and at the same time a foundation placed under the church building. The improvements to both cost about \$1,600, about half of which amount has been raised by the congregation. The value of the new guild hall alone with improvements is about \$3,500. At the dedication there were addresses by the Bishop, the Rev. Dr. Hindley, who is the efficient missionary in charge, the Rev. Warden Robinson of Racine College, and the Rev. Dr. Piper, rector of St. Luke's Church in the same city. The Rev. Messrs. Gilman and Goodger, the remaining clergy of Racine, were also present.

NEBRASKA.

GEO. WORTHINGTON, D.D., LL.D., Bishop.
ARTHUR L. WILLIAMS, Bp. Coadj.

Two Congregationalist Ministers Received at Ashland.

TWO MINISTERS of the Congregational body in Ashland have, within the last two

years conformed to the Church. The Rev. T. W. C. Cheeseman, now rector of St. John's Church, Clinton, Iowa, was received into the Church by the rector of St. Stephen's, the Rev. Samuel Mills. Mr. Cheeseman's successor in Ashland, the Rev. Walter C. Blakeslee, was on Monday, Dec. 22, presented by the rector of St. Stephen's to the Bishop Coadjutor of Nebraska for Confirmation. Mr. Blakeslee has become an applicant for the sacred ministry of the Church.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Parish Hall for Elizabeth—Recent Improvements.

WORK HAS BEGUN upon a parish hall for Christ Church, Elizabeth (the Rev. H. H. Oberly, D.D., rector). When the parish house, which adjoins the church grounds, was purchased some years ago there was a balance of \$1,500 after payment of the purchase price. This was made the nucleus of a fund which has now reached sufficient proportions to warrant the beginning of the work on the parish hall, which is connected with the parish house on one side and by a cloister with the church on the other. The new building is from plans by Mr. C. Godfrey Poggi.

A "week of preaching" is to begin in this parish on Sexagesima, Feb. 15th. The Rt. Rev. Leighton Coleman, D.D., Bishop of Delaware, will preach on Sunday, and the Rev. Wm. Harman Van Allen, rector of the Church of the Advent, Boston, will be the preacher during the week.

AMONG IMPROVEMENTS made during the year past in the Diocese have been the following: Trinity Church, Vincentown, has been fitted with handsome new oak seats. The rectory of St. James', Long Branch, has been enlarged and improved by the addition of a third story, and is in fine condition for a new rector, when he shall be called. Trinity, Moorestown, has finished a handsome parish house, costing \$5,000. Holy Innocents', Dunellen, has added a guild room, connecting with the church. St. John's, Glassboro, has enlarged and re-furnished its chancel. Trinity, Vineland, had a legacy, to complete the tower and add a peal of bells. Trinity, Swedesboro, and St. George's, Penn's Neck, have new altars. Trinity, Trenton, paid off \$8,000 of its indebtedness, and Christ Church, Trenton, and Christ Church, Elizabeth, are in the midst of building operations, the former of which has already been fully described in THE LIVING CHURCH, while the latter is mentioned above.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Missionary Sundays.

IN THIS DIOCESE, two Sundays after the Epiphany are to be set apart in the interest of Missions, being Jan. 11th and 18th. On the first date, General Missions will be presented, and distinguished speakers, clerical and lay, from outside the State will be invited. On the 18th, Diocesan Missions will be the theme, when according to the programme prepared by the Missionary Board of the Diocese, the speakers will give addresses in other churches than their own and offerings may be taken.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

St. Timothy's Hospital—Philadelphia Items—Mr. Hotchkins' Anniversary.

THE FINANCE COMMITTEE of St. Timothy's Hospital, Roxborough, Philadelphia, has issued an appeal for aid in liquidating an indebtedness upon the hospital, amounting to \$10,000, \$8,000 of which represents a mortgage remaining upon a part of the recent

building improvements. The increase of the work is such that the cost of maintenance has increased since 1891 from \$3,639.75 to \$14,569.76 in 1902, and the value of property from \$15,000 in 1891 to a present valuation of \$157,200. While there is a most economical plan of management in vogue, consistent with efficient service, further contributions are necessary to meet the needs. And the managers, while appreciating what has already been done in the past, suggest the fitness of the glad Christmas season for the further aiding of an institution whose only mission is to relieve sickness and suffering.

WORK on the new Sunday School building for the Church of the Holy Apostles, Philadelphia (the Rev. Nathaniel S. Thomas, rector), is progressing favorably, and it is reported that the steam-heating plant will be installed and put in operation the early part of January, which will greatly facilitate the completion of the work. The roof is about finished and the coping of the massive stone nearly all set. Contract for the leaded glass work has been given to Messrs Henry A. Dukes & Co.

A new work has been undertaken by this parish. The mission of St. Simon the Cyrenian, for colored people, has been conveyed to the parish, and will hereafter be cared for by its members. This mission was organized and built by members and friends of the Church of the Crucifixion; but it has proved to be too great a burden for that parish to bear, and therefore its care and property have been transferred to the parish of the Holy Apostles.

A NEW WINDOW of stained glass has been placed in the clerestory of the Church of the Ascension, Philadelphia (the Rev. G. Woolsey Hodge, rector), and is the gift of the men's Bible class of the parish. The representation is a figure of St. Andrew.

FOR MORE than twenty years the rectors of the Church of the Annunciation, Philadelphia, have striven to sustain, through the envelope system, a free-seated church, and the system has failed to provide a sufficient income for current expenses; the present rector, the Rev. Daniel I. Odell, has, with the vestry, set upon another plan for increasing the revenues, by the appointment of a finance committee, who shall have entire charge of the financial system in securing and maintaining subscriptions and pledges for parish support, and to do away, if possible, with the money-making schemes and make-shifts for securing the money due to God and the Church. This parish is gradually becoming a downtown church, and the shifting population, together with death and removal to suburban homes, has changed to a considerable extent the supporting membership of the congregation.

ON SUNDAY, December 21st, the Rev. Samuel Fitch Hotchkins commemorated the 25th anniversary of his rectorship of the Church of St. Luke the Beloved Physician, Bustleton, Philadelphia. The Rt. Rev. Dr. Coleman, Bishop of Delaware, who was the first rector of the parish, preached the sermon, and the Rev. Wm. H. Graff, rector of the Church of the Holy Comforter (Memorial), Philadelphia, and who was lay-reader under Mr. Hotchkins while in Clermont, Del., made an address.

The music, specially arranged for the occasion, was under direction of Miss Harriet Evans, organist.

The Church of St. Luke the Beloved Physician was erected in 1861 by Mrs. Pauline Henry as a memorial to her late husband, Dr. Bernard Henry. With the gift of the church and grounds to the people of Bustleton, Mrs. Henry added the rectory. The chapel and parish house were erected later. Since it was built the church has had six

rectors, Bishop Coleman being the first. He had charge of the parish for three years. The church's second rector, the late Rev. Edmund Roberts, was the father of Mrs. Hotchkins.

The Rev. Samuel F. Hotchkins attended schools in West Chester, Mount Holly, a college in Middlebury, Vermont; Trinity College, Hartford; and was graduated from the General Theological Seminary of New York City. Two years ago the members of the church erected St. Andrew's-in-the-Fields, a mission building, in Somerton, served by the assistant, the Rev. John C. Lewis. At the present time, St. Luke's is in a very healthy financial condition. On the Wednesday evening preceding, the members of the church tendered their rector and his wife a reception in the parsonage. Mr. Hotchkins was presented with a magnificent sterling silver inkstand, sent by Mrs. Henry, who is at present in New York, and a silver box filled with gold coins, by the members of the congregation.

Mr. Hotchkins is also the very systematic Registrar of the Diocese, and has done much by his writings, to preserve in convenient form the history of many of the parishes of Philadelphia, and the neighborhood.

RHODE ISLAND.

THOS. M. CLARK, D.D., LL.D., Bishop.
WM. N. MCVICKAR, D.D., Bp. Coadj.

B. S. A. Council.

THE EXECUTIVE COMMITTEE of the Providence Local Council, Brotherhood of St. Andrew, announce the following provisional programme for the annual meeting of the New England Assembly, to be held in Providence on Feb. 6, 7, and 8: Friday evening, reception to the delegates at Grace parish house. Saturday morning, prayer at Grace Church (the Rev. E. S. Rousmaniere, rector), with address of welcome by Bishop Coadjutor McVickar. The business sessions will be held in the parish house, adjoining the church, as will also, in all probability, the luncheon served to delegates at 12:30. The evening meeting and preparation for the corporate Communion will be at the Church of the Redeemer (the Rev. Frederick J. Bassett, D.D., rector). Sunday, 8 A. M., corporate Communion at Grace Church; 10:45 A. M., annual sermon at St. Stephen's Church by the rector, the Rev. Geo. McClellan Fiske, D.D. In the afternoon there will be a meeting for the Juniors at St. James' Church (the Rev. Robt. B. Parker, rector); at 7:30 P. M., a farewell service at Grace Church.

The executive committee also announce that the winter meeting of the Providence Local Council will be held at St. John's Church, Providence (the Rev. Lester Bradner, Ph.D., rector), on Jan. 26th. The speaker will be Mr. McAllister, the newly appointed Brotherhood Traveling Secretary for New England.

CHRISTMAS DAY was the sixteenth anniversary of the Daily Eucharist at St. Stephen's Church, Providence, and the past Advent completes seventeen years of daily matins and evensong. As has been the custom for the past three years, on Dec. 31st, at 11:30 P. M., was held a service of prayer and praise, followed, after midnight, by the Holy Eucharist, offered to ask God's blessing on the New Year.

SPOKANE.

L. H. WELLS, D.D., Miss. Bp.

Rectory at Clarkston.

EARLY in December the Bishop opened the new rectory at Clarkston, Wash., conducting a short service, which was followed by a social hour. The rectory, with its large, bright study, is very comfortable and has been erected with funds contributed by friends in the East. The mission at this point, though only three or four years old, is one of the most promising in the District.

A Sunday School, some two miles distant, abandoned by the Campbellites, has been revived by the missionary at this point, the Rev. Charles A. Horne.

WEST MISSOURI.

E. R. ATWILL, D.D., Bishop.

New Diocesan Paper.

CHURCH BELLS, the Diocesan paper of West Missouri, edited by the Rev. Dr. Mackinnon, is succeeded by *The Diocesan Messenger*, edited by Bishop Atwill, with Mr. Charles L. Holland as business manager, and published at St. Joseph, Mo. The former was characterized by exceptional ability as displayed in the editorial writings, and its successor enters, therefore, upon a happy inheritance.

CANADA.

News of the Dioceses.

Diocese of Quebec.

A TABLET was unveiled in St. Matthew's Church, Quebec, to the memory of Major Ogilvie, who died in South Africa from wounds incurred in battle. The unveiling took place Dec. 19th, the anniversary of the day of his death a year ago. The tablet is in the form of a cross and is of brass.—BISHOP DUNN held an ordination for the diaconate in the Church at Lennoxville, Dec. 14th.

Diocese of New Westminster.

THE REV. J. ELLIOTT has severed his connection with St. Matthias' Church, Vancouver, and in January goes to Toronto to undertake the management of a Church paper, *The Church Record*, a task for which he is well fitted. He was the means of starting a Church paper in the far West, which is now flourishing.

Diocese of Rupert's Land.

THERE SEEMS to be improvement, though slight, in Archbishop Machray's health. The spinal trouble keeps him in close confinement. In his absence Bishop Grisdale of Qu'Appelle will undertake the Confirmations in Rupert's Land. Men to take charge of new missions are greatly needed in the Diocese; nine such should be opened at once, all in growing places, if the clergy could be found to fill them. Several churches are now building.

Diocese of Nova Scotia.

THE ADVENT services seem to have been very successful in St. Luke's parish, Annapolis. For the first time in the history of the church there was a daily early celebration, and all the services were very well attended. Special services were held the second week in Advent in the parish of Ayleford.

Diocese of Niagara.

AT THE DECEMBER meeting of the rural deanery of Haldimand, at Jarvis, some excellent addresses were given on the observance of the Lord's Day. The next meeting of the chapter will be at Caledonia.

Diocese of Toronto.

THE NEW Church of St. James, at Fenelon Falls, was opened early in December. The building is a fine one of solid brick; it will be lighted by electricity.—THE MEETINGS which were addressed by the Rev. L. N. Tucker in Toronto, on behalf of the new Missionary Society were well attended, and so much enthusiasm was shown that it is hoped that the sum apportioned to the Diocese, \$17,000, may be raised.

BISHOP SWEATMAN, on his November visitation to the mission of Minden and Stanhope, consecrated the Church of St. John the Baptist, Irondale, now free from debt. He also laid the foundation stone of a new

church at Maple Lake, north of the old church, St. Peter's, which has become too small for the congregation. The Toronto Woman's Auxiliary has given \$400 towards the new building, which is to be of stone.—THE semi-annual meeting of the Toronto diocesan Woman's Auxiliary was held at Oshawa, Nov. 20th. There was a good attendance of members from Toronto.

Diocese of Montreal.

CHORAL CELEBRATIONS of the Holy Communion were the rule in the city churches, on Christmas morning, at the services at 11 o'clock, in addition to the early celebrations, of which there were more than one in some churches. In the Church of St. James the Apostle there were three before that at eleven o'clock. In the Church of St. John the Evangelist the choir accompaniment consisted of string orchestra as well as piano and organ.—ARCHBISHOP BOND held an ordination in Christ Church Cathedral, Montreal, on the Fourth Sunday in Advent, at which seven candidates were admitted to priests' orders and two to the diaconate. The former received the laying on of hands from the Archbishop, and the deacons from the Bishop Co-adjutor. Principal Hackett presented the candidates and the Rev. Osborne Troop was the preacher. One of the deacons was a Jew who four years ago embraced Christianity, the Rev. J. T. Trebitsch. He will now have charge of the re-organized mission to the Jews in Montreal.

THE MISSION in St. Matthias' Church, Montreal, conducted by the Rev. Arthur Murphy, closed Dec. 7th, and also the mission in St. Martin's Church, conducted by the Rev. Dr. Wilson of New York. Dr. Wilson gave an address at the devotional meeting of the diocesan Woman's Auxiliary Dec.

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4th. At the business meeting which followed, a good deal of work was got through, the plans for Christmas trees for distant mission stations being completed.

The Magazines

THE DECEMBER issue of *The International Quarterly* sustains the position of this review as the most important organ of contemporary thought that this country now has. In this number there are fourteen valuable articles representing many important interests, and the list of contents includes the works of distinguished writers of France, England, Italy, Russia, as well as of our own country.

To all readers the essay on Emile Zola by Gustave Geffroy of Paris will come with especial interest and force. Mr. Geffroy has been an associate of Zola, Edmund Goncourt, and Daudet, and in his appreciation of Zola gives an estimate of the man as well as of the artist. "The American Workman and the French," by Jules Siegfried (the late Minister of Commerce of France), and recently returned from an extended visit to this country, "Criminals of Genius," by Cesare Lombroso, "The Beginnings of Mind," by C. Lloyd Morgan, "The Spanish Drama," by Brander Matthews, are notable contributions. All the essays of this issue are works of originality, of a pure and dignified form, and make this journal indispensable to the intelligent reader.

WITH its January issue *Scribner's Magazine* enters upon its 33d volume. Among other striking features for 1903 it announces the Reminiscences of the famous Confederate General, John B. Gordon, probably the most fascinating and popular lecturer on war times. General Gordon is idolized in the South, where he is now the commander-in-chief of the United Confederate Veterans, and he is equally popular at the North, where he won all hearts by his friendship for General Grant during the closing weeks of his life. The vivid personality of General Gordon is expressed on every page of his Reminiscences. They will begin to appear in *Scribner's* in the early spring.

THE *Architectural Record*, December issue, gives a pleasing description of "The Parisian Suburb of Passy, its Architecture in the Days of Franklin." Russell Sturgis contributes a critique on "English Decoration and Walter Cram." "The Plan of a City" contrasts Paris and New York, greatly to the disadvantage of the latter. "The Contemporary New York Residence" is shown by many fine, full-page plates. All the articles are handsomely illustrated. The fall of the Campanile at Venice is discussed by Pietro Saccardo, formerly architect in charge of the Basilica of St. Mark's. He is positive that the ruin was brought about by cutting into the wall to repair the roof of the Loggia at its base.

THE DECEMBER number of *The Treasury*, which comes from the publication house of *The Church Times*, London, is a well-arranged number, and contains two supplements. One of these consists of a handsome Christmas card representing the Madonna and Child, and the other a collection of four "Christmas Carols, New and Old," with music. The frontispiece of the magazine is a likeness of Lord Halifax, and the contents have, throughout, the Christmas flavor. The Young Churchman Co., Milwaukee, are American agents.

THE ORIGIN OF CHILD STUDY.

A PHENOMENON which in spite of its constant recurrence never ceases to cause amazement is the transmutation which originally sound educational ideas or plans undergo when introduced in ordinary school practice. Unless thoroughly familiar with the idiosyncrasies of the scholastic mind, one is forever confronted with unforeseen results. Nowhere is the reign of routine more obstinate than in schooldom. Nor is this altogether evil. It insures, at least a training in order, preciseness, punctuality, and system—virtues that most of us cannot have too much pressed upon us. The exasperating features of it are that reforms are slow in winning an entrance; and when they are finally accepted they are so thoroughly metamorphosed in their practical application that often their very parents have difficulty in recognizing them. And, strangely enough, the more reasonable a proposition appears to the laic mind, the less likely it is to retain its essentials when put through the school mill. In fact, nothing seems more difficult to keep alive in school than common sense.

This is not at all due to pedagogy, as some suppose; for sound pedagogy is nothing more or less than systematized common sense as applied to educational problems. Logic is the real power behind the cast-iron routine. Diagramming and schematization of every form have a strange fascination for people who have been in the scholastic harness for a number of years. Far-seeing reformers have sought to establish newer pedagogical ideals which would annihilate this tendency. Thus it was hoped that psychology would place teaching upon a rational basis. The logic of the new science found almost immediate support, but the psychical part of it failed to receive due practical recognition. The inadequacy of the looked-for results gave birth to child-study. The plan of campaign became to make teachers realize that their business was to teach children, and not the mere logic of the school curriculum. Child-study even became the fashion; but in its transmutation it lost much of its original purpose and began to occupy itself chiefly with diagramming and schematizing.

Nevertheless, the progress from psychology to child-study has been productive of much good. As a result, the living child is receiving increased attention. Gradually the children will be individually benefited by the developing new attitude of teachers. But at best child-study can establish only humane and effective ways of teaching the young. Meanwhile, the problem of *what* to teach is of no less importance. This is a matter which can never be settled by the views of educators, which are in hopeless confusion. The question must be settled by periodical compromises between the practical and ideal demands of the times and of particular localities, on the one hand, and the results of expert investigations of the capacities and humane interests of the individual children, on the other. It is for this reason that the leaders of the people should welcome the pronounced popular tendencies toward insistence upon practical recognition by the schools of the economic demands of the present age, which have recently come to the surface.—OSSIAN H. LANG, in the *Forum*.

THE UNSPEAKABLE TURK.

MR. RAY STANNARD BAKER, the well-known magazinist, has lately contributed to *The Outlook* two articles on conditions in Turkey as seen by a trained observer. The following is his description of the state of affairs in the Turkish post-office, and of Turkish backwardness generally:

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the authorities. No one can safely send a letter by the Turkish post unless he is willing to have it opened and read, and take the chances of having it confiscated if the censor finds anything that can be twisted into an insult to Mohammedanism. As a result of this condition and the inability of foreigners residing in Turkey to communicate with any certainty with their friends, some of the great European nations have established post-offices of their own in Turkish cities, in which they employ only Europeans, use their own stamps, and watch their mail-bags until they pass beyond the prying eyes of the Turks. In Salonica there are no fewer than five post-offices—British, Austrian, French, Servian, and Turkish; in Constantinople, six. If one wishes to be sure of his mail, he must inquire at four of them at least; and if he really wants to have his letters reach their destination, he must send them through some post-office other than Turkish. For the reason that the authorities cannot be sure of a complete knowledge of all the conversation that might pass, the telephone has been excluded from the Empire; and no Turkish city is electrically lighted because, it is said, the officials discovered the word dynamo in the applications for the necessary contracts, and dynamo suggesting dynamite, the official Turk was paralyzed with fear! So all Turkey is still candle-lighted, or at best lamp-lighted. Whatever is Turkish in Turkey is sure to be out of order, disorganized, dirty; whatever is foreign is, by contrast, well kept.

"MELODY."

It is NOT generally known that the late Sir Arthur Sullivan was not only passionately fond of dogs, but had made a special study of them. The brilliant composer declared frequently to a writer in *People* that in the dog are embodied all the necessary conditions for the appreciation of music of every kind, and that the organ of hearing in a dog is of marvelous delicacy. Among other illustrations of this theory which had come directly under his notice he cited the following:

Ten or fifteen years ago when Sullivan was in the habit of going down very regularly to the theatre to conduct rehearsals of his own operas, he was followed every morning by a dog, which entered the theatre at the same time that he did, placed himself between the legs of the musicians, and listened eagerly to the music. This went on until the constant appearance of the dog excited the curiosity not only of Sir Arthur, but of all the musicians. They did not know his name, so they gave him that of Melody.

Very soon the dog was petted by all, and each in turn invited him to dinner. "Melody, will you dine with me to-day?" was the form of the invitation, and the words were sufficient. The dog followed his host, ate heartily and as soon as dinner was over ran off again to the theatre, found his way to the orchestra, placed himself in a corner, and never left till the evening performance was finished.

Nothing could be more amusing or more curious than the attitude of Melody during the performance. If a new work was being performed he found it out before the overture had become far advanced. Then he listened with the greatest attention. If the piece abounded in sweet and original melodies he testified his pleasure by delighted barks and by scraping his feet rapidly on the ground.

On the other hand, if the piece proved to be only ordinary or insipid, Melody invariably yawned, turned his back upon the orchestra, gazed around the boxes, and at last slunk away in a decidedly bad humor. This expressive pantomime was the most piquant criticism of the new opera.

When the work of some great master was played Melody always knew the precise mo-

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This reprint of the two principal works of the late Dr. Ewer, sometime Rector of St. Ignatius' Church, New York, is especially timely now, when the subject of Catholicity is being largely discussed, and when the study of the work and office of the Holy Ghost is more common. The books were widely read a quarter century ago, and should be equally familiar to the present generation.

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This Magazine began October 1902. About one half of each number will be devoted to lighter reading, the first serial being an Irish story by Katharine Tynan, which will be followed by a serial by Mr. Baring-Gould. Subscription price, \$2.50 per year. Single numbers, 25 cts.

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A Popular Discussion of Certain Cardinal Points of Christian Doctrine. By the Rev. JOHN ARTHUR SHAW, M.A., Incumbent of Bell's Corners, Ont. Cloth, price \$1.25. Postage 12 cts.

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PUSEY AND THE CHURCH REVIVAL.

OPINIONS OF THE DAILY PRESS.

Bishop GRAFTON's book on *Pusey and the Church Revival*, has called forth many remarkable reviews from the Daily Press. We quote the following from a column notice in the Providence Journal:

Undoubtedly there are still persons who believe that Dr. Pusey was a "Romanizer," and that the secession of Manning and Newman to Rome was the natural consequence of the movement of which he was on the whole the most eminent representative. This little book by the Bishop of Pond du Lac should do much to remove that impression. Comparatively few readers even among Churchmen will see the elaborate biography of the great Anglican theologian; but Dr. Grafton here deals with his personality and work in a sufficiently full fashion to convey an adequate idea of his position in the intellectual and moral life of the nineteenth century. He gives a sketch of the condition of the Church during the arid years of the eighteenth century, of the evangelical movement, of the tractarians, of Pusey's share in the enunciation of Catholic truth, of the nature of his teachings, and of the lesson of the Oxford movement for the Church of to-day. Few men can put fundamental doctrines so concisely and clearly as Dr. Grafton or survey the grounds of argument with so comprehensive a grasp of their salient features. He says, for example, very truly, that the Oxford was supplementary, and not antagonistic, to the Evangelical movement. It brought out the objective side of religion, without which the subjective was incomplete. Perhaps the somewhat exaggerated note of personal piety among the Evangelicals was essential to an effective revival of religious feeling after the paralysis which Whig Erastianism had brought to the Church. Nor is it strange if Low Churchmen saw in the Catholic revival a new formalism and regarded it as likely to undo all their work. Pusey, Newman, and Keble had to undergo a fierce persecution. What are now regarded as the commonplaces of Anglicanism aroused bitter antagonism then. And Pusey seemed to be an especial mark for hatred and abuse.

Bishop Grafton states with admirable clearness, as has been said, the fundamental principles upon which the teaching of Pusey, now almost universally accepted, rests. It involves a larger emphasis on the doctrine of the Incarnation; a rule of faith, a divine character and authorization for the ministry in its threefold orders; the value of the Sacraments as channels of grace. In natural sequence to these points are the doctrines of the Real Presence and the Sacrament of Penance. It was inevitable that the tractarian teaching should be misunderstood. Yet the formularies of the Anglican Church plainly state the nature of the eucharistic sacrifice and plainly authorize auricular confession. The pages devoted by the Bishop to this subject are most illuminating. And perhaps a better definition of the thoroughly rational position of the Catholic Church with regard to the Bible and to modern views of the Bible could not be found anywhere.

Many much larger volumes have had in them less to stimulate thought than this modest account of a man, who was both great and good. It deserves a wide reading.

We quote also from the Boston Transcript:

The Bishop of Pond du Lac (Right Rev. Charles Chapman Grafton) was a friend and pupil of Dr. Pusey. His peculiar opportunity for knowledge of a man who made such a deep impression upon the religious life of the century with which he was born makes very appropriate the authorship of the monogram, "Pusey and the Church Revival." Bishop Grafton shares with his former master a sweetness of nature and humility which will commend to all readers his method of treatment of the history of the religious movement called "Tractarian" and of those influences which, flowing from Dr. Pusey and the group of which he was the centre, have wrought such changes in the Church of England and her children.

Bishop Grafton does full justice to the evangelical school, its missionary work in Africa and in the East, its influence in the abolishment of the slave trade, and in elevating the standard of personal piety. He desires to show that the Oxford movement was supplementary rather than antagonistic to that which preceded it, and that those who represent the two schools now generally recognize that this is true and are coming together in more loving accord. In fact, the venerable Bishop's appeal is inspired by the temper of his great predecessor in the episcopate, whose whole sermon, when he was brought into the congregation of the faithful in his old age, was "Love one another." The period which produced men of this type was a notable and interesting one. Bishop Grafton treats it in a manner that makes the reader wish that he might yet be its formal historian.

The book is handsomely bound in cloth, and sold at 50 cents net. Postage 5 cents.

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ment when an artist was going to sing some striking song or play some special part of the work, and then his movements and gestures were such as almost to plead for silence among the spectators.

"I do not know," said Sir Arthur, not many weeks before his death, "what finally became of the dog, but his name and reputation are still fresh in the memories of several musicians who have seen his singular antics."

—Canadian Churchman.

ALEXANDER DUMAS.

HENRY F. KEENAN'S "Old World Themes," in the *Era Magazine*, is as usual, brimful of entertainment. Concerning the early life of Alexandre Dumas we learn:

A volume of jivially amusing anecdotes was evoked from the innumerable addresses and sketches contributed by statesmen, scholars, and literateurs, to the Alexandre Dumas centenary, celebrated at his birthplace, Villers Coterets. The word of his father, the mulatto General Dumas, to his comrade in arms, General, afterward Marshal Brune, gave the keynote to the future novelist's entire career. "My wife," he writes, "was delivered yesterday of an enormous boy, which weighs nine livres and measures eighteen inches in length. You see from this, that if he continues to grow outside as he grew within, he promises to attain a very handsome bulk." He adds another piquant detail, not expressible in the English tongue, but to the end of his days a delight to the *bon geant* (the good giant), as Dumas was known all his rollicking life. The boy was seven years old when he lost his cheery parent. He was so outraged when told that he should never see his father again, that he seized a gun and, being questioned by his mother, informed her that he was going to heaven. "What for?" "I am going to kill the *bon dieu* who killed papa." As child and youth he lived at Villers Coterets among the quaint surroundings that he made such constant use of in after years in the *mise en scene* of his stirring romances. Ruined castles, cloisters, and mediæval fortresses remained at his birthplace long after the revolution had obliterated these tokens of the past elsewhere. He played in the dismantled parks of Francis I., the hunting lodges of Henri III., and in these fantastic haunts seems to have stored his mind with that immense procession of semi-historical realities which give charm to his astonishing mass of invention. He quit this life of romantic dreaming to make his way in the capital, in his eighteenth year, with but eleven dollars in his purse. He obtained a very inconsequent employment in the establishment of the Duke d'Orleans, who, as the largest landed proprietor at Villers Coterets, naturally figured as the patron of the youth.

THE GOOD OLD TIMES.

SO MY PARENTS set up their simple house-keeping, and passed, I have no doubt, their happiest days,—days as happy, very likely, as any their children or numerous grandchildren or great-grandchildren have enjoyed, in the stress of a more complex civilization. She sang at her work; his axe resounded in the forest. He made a clearing, and planted corn and beans and potatoes among the stumps. Their first child was born in that hut. The clearing grew, and before long a larger, well-built house replaced the primitive cabin. This more substantial house had one large room on the ground floor, about twenty feet square, a low-roofed chamber, to which access was had by a ladder, and in the course of time a "linter" (lean-to) addition. The "linter" was framed, but the main part was built of logs. These were hewed on the inside, and the cracks between them filled with a plaster made of clay. The filling was liable to crack,

and it was necessary to patch the broken places every fall. This was called "chinking up the house," and it made a happy time for the older children (I had not yet appeared on the scene), there being always some of the moist clay left over which they could use in making cups and saucers for their play-houses, and other ornaments. The floor was of dressed chestnut planks, the beautiful grain of which was kept scrupulously clean and smoothly polished. At one end of the room was a huge stone fireplace, with great iron and-irons, and iron shovel and tongs in the corners. In the "linter" were the spare bed with its white counterpane, a tall, brass-handled bureau, and our father's large oaken chest, with its complicated tills, always a marvel to the younger children, who would run and peep wonderingly whenever he went to open it.—J. T. TROWBRIDGE, in the *Atlantic*.

Music.

Editor, G. EDWARD STUBBS,
Organist St. Agnes' Chapel, Trinity
Parish, New York.

[Address communications—"MUSIC EDITOR" of THE LIVING CHURCH, care E. & J. B. Young & Co., 9 W. 18th St., New York.]

INQUIRIES have reached this department regarding the competition for the gold medal offered by the Society of the Cincinnati for the best musical setting of the words of the national hymn.

There is evidently much ignorance as to the origin of the movement to discard the present tune, and it would seem that comparatively few people clearly understand the character and power of the society which has taken this matter in hand.

At the close of the War of Independence, representatives of the American Army assembled in a cantonment on the Hudson River, for the purpose of establishing a Society composed of army officers, to perpetuate the memory of the great struggle for freedom, and to combine themselves into a society, to endure as long as they should endure, or any of their eldest male posterity.

The diploma of the Society bears the inscription:

"Instituted by the Officers of the American Army at the period of its dissolution, as

Educational.

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well to commemorate the great event which gave Independence to North America, as for the laudable purpose of inculcating the duty of laying down in peace arms assumed for public defense, and of uniting in acts of brotherly affection and bonds of perpetual friendship, the members constituting the same."

The name "Society of the Cincinnati" was adopted out of veneration for the character of the great Roman General, Lucius Quintus Cincinnatus, the members of the Society resolving to follow his illustrious example by returning to their citizenship.

The States represented by the Society hold annual meetings on the fourth day of July. Every three years, on the same date, a general meeting is held, delegates being sent to represent the entire Society.

At the meeting held on the Fourth of July, 1901, a prominent member of the Cincinnati, William Watts Sherman, made a stirring address, in which he referred to the custom of singing at the annual commemorative services of the Society, the American national hymn, to the tune of "God Save the King."

He pointed out the fact that it was for historical reasons inconsistent for the Society of the Cincinnati to use that particular tune, and for the same reasons it was illogical for the nation to use it as a distinctively patriotic air.

There was such force in his argument that the Society resolved to offer a gold medal for the best musical setting to the words of the national hymn. Notices were sent out to the press and to the public, stating the facts of the case, the rules governing the competition, and giving the names of the special committee appointed to receive original tunes.

As the time is drawing near when the competition will close, we give the names and addresses of the committee, hoping that some of our Church composers will strive for the prize, and send in their manuscripts before the end of January, 1903.

William Watts Sherman, Newport, R. I. Charles Howland Russell, 129 East 34th St., New York. Sylvanus Reed, University Club, New York. William Butler Duncan, Jr., 26 Cortland St., New York. Henry H. Hollister, 19 West 49th St., New York. Oliver Hazard Perry, 55 Wall Street, New York. Asa Bird Gardiner, 135 Broadway, New York. George W. Olney, 58 William St., New York.

Up to the present time three hundred and forty tunes have been received. Of this number, probably not more than twelve will be selected for the final test. This small number will be still further reduced to about half a dozen, and before the medal is actually awarded, these few tunes must undergo a practical trial of popularity. They will be played for a certain time by the government bands of the army and navy, and they will be severely tested in the public schools, and by choral societies, acting under the direction of the Society of the Cincinnati, for the purpose of discovering the best tune.

The "weeding out" process will be done by a special committee of musical men of note, consisting of about six members, to be appointed by the Society. The tune that bears the above test of "popularity" will win the prize.

It is fitting in every way that this movement should have originated with this distinguished military order. They have the power and influence to carry the matter to a successful issue. They have been identified with many patriotic achievements, too numerous to mention. Not the least, however, was the erection of the monument to Washington, in 1897, in Fairmount Park, Philadelphia.

The exact date when the competition will close has not yet been fixed, but mention of it will be made in these columns, when it is known. It may be postponed until Washington's Birthday, and possibly until March.

It is hardly to be expected that the displacement of the old tune will not cause a murmur of regret. The force of long association of music with words will necessarily linger for a time.

Moreover, "*Tempora mutantur, et nos in illis.*" The two great Anglo-Saxon countries of the world are now so inseparably united by ties of friendship and mutual alliance, the use of a national tune, common to both, may be regarded as a bond of relationship.

Although there has been a good deal of controversy over the authorship of the music to "God Save the King," it is now generally conceded that it was written by Henry Carey, a reputed natural son of George Savile, Marquis of Halifax. He was a composer of no mean ability, and between the years 1715 and 1743 he produced a great variety of musical burlesques, one of them, "The Dragon of Wantly," running for nearly three months at Covent Garden Theatre, during the London season of 1738. He also wrote the popular ballad, "Sally in our Alley."

The first public performance of the national hymn was at a dinner in 1740 to celebrate the taking of Portobello by Admiral Vernon (Nov. 20, 1739), when it was sung by Henry Carey as his own composition, both words and music.

The tune richly merits its great popularity. Weber was so fond of it that he introduced it into one of his cantatas, and also into the "Jubel Overture." Beethoven wrote seven variations on it, and used it in his Battle Symphony. This is quite sufficient to show its value. To produce another tune as good will be no easy task.

A large majority of the best hymn tunes in existence have been written by Church composers. We sincerely trust that the prize offered by the Society of the Cincinnati will be won by a Churchman.

MR. WALDRON, a city missionary in Boston, met a prominent business man recently, who said: "Looking over my cash account I saw this entry: Pug terrier, \$10; and on the next line, City Missionary Society \$5." "I have not felt quite easy about the matter ever since, and you may count on me for an additional \$5." There are many others who would no doubt be made uncomfortable also if they were carefully to scan their lists of expenditures for luxuries and benevolence.—*Church Life.*

How LITTLE do some people realize that the spirit of their lives will reach out to help and uplift humanity for all time! Little do they dream that, like the exquisite perfume distilled from dead rose leaves, the fragrance of their unselfish deeds will sweeten and beautify the world long after they have passed away. On a higher plane they will realize that what they deplored as failure was, in truth, the noblest success.—*Church in Georgia.*

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